

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLIX

JACKSON, MISS., December 22, 1927

NEW SERIES  
VOLUME XXIX, No. 51

## Do You Know?

1. What is the guiding principle for Baptists in all matters of doctrine?
2. Why are orthodox Baptists unalterably opposed to union with other denominations?
3. What Baptist was the first to organize a Bible Society?
4. What Baptist layman inaugurated the Baraca Class movement?
5. What are Southern Baptists doing today for ministerial relief?
6. How does this compare with what other large denominations of America are doing for their old ministers?

Answers found on page 2.

First Church of Baton Rouge finally succeeded in landing Dr. C. R. Angell as pastor. He comes from Charlottesville, Va.

Superintendent Flowers of the Louisiana Orphanage has been taken to a hospital in Detroit for special treatment.

It is said that H. Boyce Taylor's debate with a Campbellite preacher at Jackson, Tenn., was the most overwhelming victory for the Baptist cause since the days of J. R. Graves. The reporter says Brother Taylor sought no glory for himself but only for the Master.

Dr. John Snape of Cleveland, Ohio, succeeds Dr. M. E. Dodd at Temple Church, Los Angeles.

J. R. Black of Harlan, Ky., becomes associate pastor with Dr. A. U. Boone in First Church, Memphis.

Thirty-eight were added to the church at Paris, Tenn., in a meeting in which Pastor John H. Buchanan had the assistance of Dr. J. R. Sampey. Mrs. Ruby Lowrey Buchanan had charge of the choir.

Brother H. C. Clark has accepted the call to McAdams and gives up the work at Bay Springs, Louin and Mt. Rose. The field at McAdams has developed rapidly under the ministry of Brother H. C. Joyner and they are now undertaking more than ever before.

G—od so loved the world that he gave his  
O—nly begotten  
S—on that whosoever believeth on him should not  
P—erish but have  
E—verlasting  
L—ife.

—Magee Bulletin.

Colonel Charles Lindbergh flew from Washington to Mexico City as an ambassador of good will on the invitation of Calles, the Mexican president. The trip was a non-stop flight of something over 27 hours. It was a fine diplomatic adventure, showing the good will of the Mexican president, his desire to cultivate good relations. It was a sensible and effective way.

J. I. Cossey becomes Stewardship Secretary for Arkansas Baptist Convention Board.

Columbus First Church is fortunate in having a promise from R. G. Lee of Memphis to help in a meeting in the spring.

Get ready to send representatives of your Sunday School to the South-wide Baptist Sunday School Conference in Greenville, S. C., Jan. 17-20.

J. E. Gift of Corinth, deceased, left the bulk of his property, which is said to be several hundred thousands, to the rural schools of Alcorn County, to be administered by trustees.

The situation in China has been complicated in the past week by the communists rushing the police and capturing the city government. It cannot be predicted whether this is a permanent victory, or how far the effects may extend.

Prof. E. O. Sellers, head of the Church Music Department in the Baptist Bible Institute, delighted an audience at Clinton last Wednesday night with an address on his recent experiences in Palestine. But for the bad weather there would have been a very large attendance. He also led a song service and inspired all by leading a chorus in Christmas Carols. It is impossible to estimate the value to Southern Baptists the service he is rendering in cultivating the love of really good music in the churches and setting up a suitable standard. Churches would do well if they can secure him for a week in developing in their people an appreciation of good music.

## GRATIFYING REPORTS FROM THE FIELD

J. R. G. Hewlett reports that the Tchula Church has paid off the indebtedness on their brick church building and advanced to half time for 1928 and have pledged to denominational work and have taken as their goal for 1928 the one-third increase for denominational work and he is confident that it will be raised.

Reverend Owen Williams reports that his Church at Utica went gloriously over their aim and subscribed more than twice the amount contributed last year and will pay this \$1,600.00 more or less regularly during 1928.

John L. Smith, Clerk of McCall Creek Church, Franklin County, reports that this Church has pledged \$250.00, which is more than twice what they pledged for this year.

Dr. C. S. Henderson, Pastor of Greenville Baptist Church, has visited in person pastors and members of nearly all churches in Deer Creek Association. He says that the churches with pastors will be able to put over the every member canvass in December. His Church, Greenville, went over in grand style the first Sunday in December. More members pledged and more money was pledged than at any time in the history of the Church. They will give their quota of \$4,000.00 for denominational work, which is one-third increase over last year. He also reports that Leland Church will do the same. He further believes that practically all the churches in the association will do likewise. When bearing in mind that this report is from the flooded district of our State, no other church can feel respectable if it does less.

The First Baptist Church, Jackson, Mississippi, has reached the \$50,200.00 mark with pledges and have renewed their efforts with determination to reach the goal of \$65,000.00. If this goal is reached, the Church will have made almost a 50% increase. Ten years ago the budget of the Church for all purposes was \$7,000.00.

Yalobusha County Association. The Associational Organizer, Reverend J. G. Lott, Pastor of Water Valley Church, writes, "We will come up with our additional one-third increase". As a matter of fact they have determined to go beyond their goal as an association.

R. B. GUNTER,  
Cor. Sec'y.



H. I. Rushing says he is sure a committee in Pleasant Grove Church will put The Baptist Record in ninety per cent of the homes.

Pastor B. F. McFarland brings in a list for The Baptist Record containing every family in the church at Mayhew.

Home Board Evangelist, W. M. Bostick, was with Central Church, Mobile, recently in a meeting in which 66 were added to the church.

The Minutes of our recent State Convention are out in good time and showing excellent work on the part of all concerned. Copies may be had by application to Dr. E. B. Gunter.

Welcome H. C. Reavis to the tripod, and to the fellowship of Southern Baptist Editors. He was recently elected by the State Mission Board as editor of the Baptist New Mexican.

Dr. J. R. Carter, making his home in Magnolia, visited Jacksonville and the Orphanage last week. He is looking as fresh and vigorous as ever and is giving his time now to helping make a happy Christmas for the children in the Home Finding Society and the Orphanage.

Mr. Oswald Garrison Villard says that Gov. Al. Smith of New York is not only "wet" politically but practically. That he believes in drinking and lives up to it. It will much surprise us if Mississippians vote for a man like that, prominent politicians to the contrary notwithstanding.

It was not Brother W. L. Meadows who was given a watch by churches in Rankin County, but W. L. Grafton, and he apologize for the mistake. Though giving up his work at Harpersville, Brother Meadows is sure to it that the paper is put into every home. It can be done.

Pastor J. O. Beasley says: "Vanilla voted budget of four hundred dollars in our meeting Sunday; also made arrangements to have Record come to our people. The spirit of meeting fine. The outlook there better than at any time since I have known them. The Lord be praised."

Mrs. Sim D. Thayer, who has done much to help the Choctaw Indians in their churches, writes that the church at Heidelberg will put The Baptist Record into all the homes. The W. M. S. is helping. The paper will be given to those not able to pay for it, as others in the church.

The State Mission work was laid out for next year on a basis of \$10,735. Of this \$12,000 goes to pastoral support; \$10,000 to aid in church building; \$15,250 to Sunday School work; \$6,500 to B. Y. P. U. work; \$9,000 to evangelism; \$6,500 to W. M. U. work; and smaller amounts to taxes, insurance, repairs, expense of conventions, board meetings; work among Negroes, Indians and Creoles, etc.

The Foreign Mission Board's receipts from May 1 to Dec. 1 of last year were from the regular program \$424,741. This is larger than last year from the same source. However, the designated gifts to foreign missions were much less than the same period last year, making the total \$504,348.66. This is some 24 thousand less than last year. The contributions from Mississippi were somewhat better than for the same period last year.

There were 53 added to the Parkway Baptist Church in Jackson during the meeting in which Pastor J. P. Harrington was assisted by Dr. W. E. Farr, more than half of them by baptism. Mrs. Harrington led the singing. This new and growing church is already having plans drawn for a three story educational building to be used for a church until the auditorium can be provided. This will provide for a Sunday school of 600 at an estimated cost of \$15,000.

The members of First Church, Jackson, were hosts to the Convention Board and a number of other visitors at a delightful luncheon served in the basement of the church. It must have taken a large flock of chickens to feed that crowd of preachers and others. The "others" were also fond of chicken. The service by the ladies was all that could be desired and the dinner was enlivened by songs under the direction of Mr. Alvon Doty. It was a joy full occasion.

Brother James M. Dyar about two years ago had to give up his work in Clarke College and go to New Mexico in search of health, on the advice of his physician. It was a heart-breaking experience to take his wife and children into a strange land with no assurance of support. But the Lord provided. He had surrendered all, and God called him to churches soon after his arrival. He is now pastor at Hageman and Dexter and is being greatly blessed in his work and finding joy in it. In a recent revival 15 were added to the church.

The editor appreciates the kind words spoken by the brethren during the meeting of the Convention Board and the kind treatment he received at their hands. It is his desire and purpose to do all he can to make a better paper, and he will be unsparing in his effort. Brethren, please help by sending constantly items of news that others will be glad to have. Write them on a post card. Let's make it the best paper we have ever had and then some. If you have some good ideas that ought to be passed on to others, here's your chance.

In the rush of many duties during these times of conventions, campaigns, canvasses and conferences, the editor has not kept up with our contemporaries as well as usual. We are late in making mention of the resignation of Dr. E. C. Routh as editor of The Baptist Standard of Texas. His going is greatly regretted. We have counted him always as one of the most sensible men among Southern Baptists. His paper is one of the very best in the land, for he is a great editor. We shall greatly miss him as a confrere among the editors and all will wish for him such an opportunity for service as his ability merits.

Brother A. W. Evans, formerly of Greenwood, writes from Los Angeles, California, that he reads everything in The Baptist Record every week. He subscribed a few years ago at the Leflore County Association and considers it the best investment he has made in a long time. He speaks most highly of Dr. Venable's lesson expositions. He is a member of the church of which Dr. Dodd was pastor for a short time, and regretted his going. In Los Angeles he reports 250,000 church attendants in a population of 1,250,000, that is one in five, although there are fine churches and great preachers. He longs for the coming of the Kingdom of God and the coming of the King.

Pastor Geo. S. Jarman of Ruleville writes: We closed our revival last Wednesday night. Dr. R. B. Gunter was the preacher and Bill Nason singer. Dr. Gunter was at his best in this meeting and his messages were plain, clear and forceful; they found their way to the heart of our people and our church was raised to a higher plane of living and activity in our Master's work. He did us good and we shall continue to reap fruit from the seeds he sowed while here. Bill Nason of Kosciusko knows his business as song leader and soloist. His singing was very effective and inspiring. He has a wonderful voice and sings in a most impressive manner. These brethren should be used in a great way for their works' sake.

We are enjoying the Record. It does us good. Those fine articles each week inspire us on. May you continue your far reaching work many years to come. Preparing to put the paper into all the homes.

## ANSWERS TO "DO YOU KNOW?"

1. The direct relation of the soul to God through faith in Christ.
2. Baptists can not favor union with other denominations because other denominations hold beliefs and engage in practices which conflict with the following six fundamental principles espoused by Baptists, who hold that they are cardinal teachings of the New Testament and vital to a genuine Christianity: "In their view of religion Baptists are necessarily democrats of the most thorough-going kind, with self-determination as the cardinal principle. They hold the following truths as self-evident: First, that the individual soul is competent to deal directly with God in Christ; second, that all souls are equally entitled to direct access to God; third, that all believers are entitled to equal privileges in the church; fourth, that to be responsible, the soul must be free; fifth, that the true ideal of the relations between church and state is a free church in a free state; sixth, that our social ideal is best expressed in the divine command, 'Love your neighbor as yourself'." These principles are stated in this manner by Dr. E. Y. Mullins.
3. Joseph Hughes.
4. Marshall A. Hudson.
5. Through the Relief and Annuity Board Southern Baptists are ministering to approximately 1,200 aged ministers, or dependent members of their families, giving them an average of about \$10 per month.
6. Contrasted with the small sum our denomination gives its aged preachers, Northern Baptists pay an average of \$450 per year; Northern Methodists from \$250 to \$1,000 per year, depending upon the Conference in which the beneficiary lives; Northern Presbyterians \$500 plus; Congregationalists between \$400 and \$500; and Episcopalians about \$500.

## HISTORICALLY SPEAKING

Our Baptist folk are long on some things, but rather short on others. We are long-lived, having come down through the centuries from the time of Jesus Christ himself and John the Baptist along the banks of the Jordan River. But we are short on the records of our progress through the centuries.

However, since the meeting of the Convention at Grenada there has been a revival of interest in forwarding Historical Data to Baptist Headquarters, care of Dr. P. I. Lipley, Custodian, for the Depository. The State Mission Board at its recent session last week authorized the Secretary of the Research Committee to classify and catalog what material we now have on hand, and through the Record make an S. O. S. Call for such data as might be lacking for a complete file of all the Association and State Convention Minutes and other historical documents bearing on our traditions and history. In the meantime, let all who will send in what they can get their hands on to Dr. Lipsey, and make it "short and snappy".

Yours for service,

—J. L. Boyd, Sec'y.

Magee, Miss.

The Convention Board in session in Jackson voted a resolution of sympathy for Dr. J. T. Wallace and his family on account of the death of Mrs. Wallace. A committee from the Board attended the funeral and brought a floral offering.

Many matters which could not be finally passed upon by the Convention Board were referred to the Executive Committee, which consists of the following: R. A. Kimbrough of Charleston, T. W. Young of Corinth, H. M. King of Jackson, J. A. Taylor of Brookhaven, J. D. Ray of Starkville, M. P. L. Love of Hattiesburg, and W. E. Lee of Como.

I had a gre  
peep out thro  
the train from  
wards Memphi  
our Baptist sta  
on its last leg  
sat at the ca  
relax and to r  
upon other th

My mind to  
friend reader-  
our Blue Moun  
passages had  
member had  
room and, ea  
that day and  
of these vers  
to us, while a  
sponse to his  
that the mem  
be moved to  
a form, or m  
but as an ex

But stop;  
come back to  
as follows:—

"Speak  
they take  
whose her  
That vers  
I read it tha  
low its tra  
seemed well  
ment book  
ed to be sa  
in your mi  
your best  
nothing tha  
No coercion  
or threaten  
Moses—tak  
or of neces  
conscience.  
my tabern  
the people  
ed."

That wa  
the result  
gentle rea  
atmospher  
fered wo  
call for  
ahead and  
verse I re

"The  
will of  
woman  
bring a  
comman  
Ah!  
that they  
offering  
made the  
this? V  
my eye  
found th  
and Oho  
that, "th  
said:

"Th  
for th  
comm  
The r  
restrain

I nex  
landed  
cheerful  
though  
Testam  
nacle  
giving  
transla  
though



# THE MAGIC WAND

Eldridge B. Hatcher

I had a great time. The sun was trying to peep out through the long-resisting clouds, and the train from Grenada was gliding onwards towards Memphis. It was Thursday afternoon and our Baptist state convention was at that moment on its last legs—chronologically speaking—and I sat at the car window, leaned back and began to relax and to reflect upon the convention and then upon other things.

My mind turned to Exodus 25:2. You see—friend reader—that was the verse for the day for our Blue Mountain church people. A list of Bible passages had been printed on large cards and each member had been asked to hang one in his bed room and, each morning, to learn the verse for that day and meditate on it during the day. Most of these verses refer to God's goodness and love to us, while a few of them treat of our proper response to his goodness. The deacons had an idea that the members, as they read the verses, would be moved to make their Sunday offerings, not as a form, or mere payment of a pledge, or as dues, but as an expression of their love.

But stop; I'm somewhat off the track. Let's come back to my Exodus passage, which reads as follows:—Jehovah speaking:

"Speak unto the children of Israel that they take for me an offering: of every man whose heart maketh him willing."

That verse had startled and attracted me when I read it that morning. It now invited me to follow its trail. The words "willing" and "heart" seemed well-nigh out of place in this Old Testament book of legal requirements. Jehovah seemed to be saying "Now in building my tabernacle in your midst I need gold, silver and much of your best treasures, but, take notice—I want nothing that is not given willingly and cheerfully. No coercion, Moses. No commanding, or urging, or threatening, or pleading; and mark it well—Moses—take no gift that is brought grudgingly, or of necessity, or that has been whispered up by conscience. No one is compelled to give. I want my tabernacle to contain only those gifts that the people's hearts have spontaneously prompted."

That was refreshing. "Now" said I "lets note the result. Did any gifts arrive." Remember, gentle reader, that those people had lived in an atmosphere of Egyptian idolatry. They had suffered woefully. How did they respond to this call for their treasures? I turned a few pages ahead and there in the 35th chapter and the 29th verse I read,

"The children of Israel brought a free-will offering unto Jehovah; every man and woman whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses."

Ah! That was exactly what Jehovah hoped that they would do. They "brought a free-will offering"—"every man and woman whose heart made them willing." Exactly; but how many did this? Were they only a straggling few? I ran my eye forward, and, lo, in the next chapter I found the superintendent of the work, Bezalel, and Oholiab, making the startling announcement that, "the people have brought too much." They said:

"The people bring much more than enough for the service of the work which Jehovah commanded to make."

The next verse reads, "and so the people were restrained from giving."

I next leaped over into the New Testament and landed on the words of Paul, "The Lord loveth a cheerful giver." "Aha" I said—"cheerful." I thought of Jehovah's directions back in the Old Testament about those offerings for his tabernacle and I said "He surely does love cheerful giving" I remembered that the greek word here translated "cheerful" means "hilarious" and I thought that those tabernacle offerings eminent-

ly came up to the hilarity standard.

But now arose the question, "Did those New Testament christians reach the hilarity mark in their giving?" I turned to II Corinthians, 9th chapter and read Paul's inspired directions about giving.

"Let each one do as he purposeth in his heart."

"Yes indeed, for Jehovah wants only gifts of the heart."

"Not grudgingly, nor of necessity."

Of course not,—that is, if they would please Jehovah; for the Lord loveth a hilarious giver. I tried to think of some other class whom the Lord is said to love, but, for the moment, I could not. But the hilarious giver is singled out as the special object of Christ's love.

But how about those early christians? Did they respond to Paul's call and rise to the hilarity level? My eye turned to II Corinthians 8. 1-5.

"Moreover, brethren, we make known to you the grace of God which hath been given to the churches of Macedonia; how that in much proof of affliction the abundance of their joy—"

"Abundance of Joy." There's hilarity about something.

"and their deep poverty abounded—"

"Abounded." That too is a hilarity word.

"unto the riches of their liberality" "Hilarity" again.

"For according to their power, I bear witness, yea and beyond their power, they gave of their own accord," "Hilarity" again.

"beseeching us with much entreaty, in regard of this grace, and the fellowship in the ministering to the saints—"

Begging, imploring, bombarding the apostle with their abounding overflowing gifts. Hilarity at flood tide!

Now a postscript:

"and this, not as we had hoped, but first they gave their own selves to the Lord—"

The barriers now are given away. The hilarity tide is in full swing and the hilarious givers fling even themselves on the tide. It sounds like an echo of Pentecost when they gave all they had. It also recalls the gifts of that poor widow who made Christ, almost excitedly, call to his disciples "Come hither, quick. Do you see that poor woman? She has given more than all those wealthy men. She has given her all."

How do we explain that wonderful giving of those early christians? Had they been commanded or urged, to deliver up into the treasury the Lord's money and pay their just dues. Not so. Only the free-hearted, willing-hearted gifts were wanted.

"Spasmodic," you say. "A volcanic eruption of liberality, soon to subside."

But look. My eye falls on another verse,—I Corinthians, 16:2—which reads,

"Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come."

Ah, that answers the charge of spasmodic giving. The apostle in that injunction is seeking to direct the overflowing hilarious stream and he seems to say "Not some mere explosion must this be, but it must be regular and persistent, week in and week out—like the beating of your heart. Let it find expression each Sunday. On the first day of the week let each one bring forth his gift."

But now a question arose before me. How was this hilarity brought about? How did the apostle stimulate such generosity? I turned back to my Old Testament where the willing-hearted offerings poured in like a deluge. What moved these crude people to pour out their overflowing gifts. I was curious—yea, eager—to find out. I ran my eye along the verses in Exodus, in the 25th chapter, and, in verse 8, Jehovah, after enumerating the rich materials needed for the his

tabernacle, said:

"And let them make a sanctuary that I may dwell among them."

Ah! those words "that I may dwell among them" gives the explanation. Those words set those people aflame. They were then in a wilderness with enemies on their track. They yearned for divine protection, and God's announcement that he would put his house in their very midst touched their heart-strings and unloosed their treasures. It was the thought of what God would do for them in the future that thrilled them.

My thoughts next leaped back to the New Testament to discover how the apostles kindled the fires of hilarious giving in their day, and, lo, I found here sounding out the trumpet note,

"For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich."

"The grace of our Lord Jesus Christ." The Old Testament saints gave abundantly as their attention was called to what God would do for them in their future days. But in the New Testament times the apostles stirred the christians into hilarious giving by reminding them of what God had already done for them; but in both cases it was the goodness of God that set the chords of liberality vibrating and producing an overflow of spontaneous giving.

The crying, monumental need of the day for Mississippi Baptists—so it seems to this writer—is a flood-tide of Old Testament and New Testament spontaneous giving, and our pastors and leaders have this same heavenly magic wand to wave over their people for unlocking the flood-gates, and that wand is the marvelous love of God in Christ as unfolded to us in the Scriptures. This wand, in the pastor's hand today, will be used by God week by week, in even mightier fashion than was the rod in Moses' hand in the days of Pharaoh.

## DOES GOD PROVIDE?

We open our Bibles and turn to John 3:16 and read: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Ask a Christian if he believes the above words, and his answer comes quickly in the affirmative. "Well, why do you believe it?" you ask him. And his answer is, "Why, because these words were spoken by the Son of God Himself."

Open the Bible again and turn to Matt. 23:23 and read: "Ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone."

Ask a Christian if he believes the above words, and many of them will reluctantly answer, "Yes". But so many fail to put it into practice.

Now why is that true? I believe it is the true test of a faithful steward. A faithful steward believes his Master's words and strives to be obedient unto them. The saving faith of some Christians is strong. They do not hesitate to proclaim that they know they are saved, because they have the Word of God for it. But their serving faith or operative faith is weak.

With all seriousness, we should get our Bibles down and turn to II Corinthians, ninth chapter and eighth verse, but before reading it ask God to search our hearts to see if we really believe it.

"God is able to make ALL grace abound toward you; that ye, ALWAYS having ALL sufficiency in ALL things, may abound to EVERY good work." John 3:16 and II Cor. 9:8 stand or fall together.

—J. E. Heath.

First Church, Columbus, arranges for a total budget of \$21,399. Of this \$8,534 goes to the denominational program.



# The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. L. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.  
Entered as second-class matter April 4, 1910, at the Post  
Office at Jackson, Mississippi, under the Act of  
October 3, 1911.

RENEW PROMPTLY. Please send in your renewal promptly  
and give your old address as well as the new when writing  
us for a change. If you do not send in your renewal your  
name will be dropped from the list.  
Obituary notices, whether direct or in the form of resolutions  
of 100 words, and marriage notices of 25 words, inserted  
free. All over these amounts will cost one cent a word  
which accompany the notice.

## CHEERFULNESS A CHRISTIAN DUTY

Some of these days we are going to turn loose  
an avalanche of articles on the folks on "How  
To Be Happy." Not any experience of our own,  
but what the Bible says on that subject; and  
there is a good deal of it. However, don't worry  
about that now. Sufficient unto the day, etc.

But the first thing for us to recognize is the  
obligation to be happy, or at least to be cheerful.  
We knew two women who lost their husbands.  
Both men were fine Christians and useful men.  
There wasn't any doubt in anybody's mind that  
they went to heaven. They were greatly beloved  
by everybody, and especially by their families.  
Both women were crushed under the weight of  
their sorrow. But one wore a cheerful coun-  
tenance, kept busy trying to do good, never fal-  
tered in her faithful service to God, sought to  
make a happy home for her children, mingled  
freely with friends and fought gloom away from  
her heart and health.

The other gave way to grief, wore a mantle of  
sorrow on her face, looked the picture of distress,  
had a sepulchral tone in her voice, cultivated  
grief as a companion and cast a pall over any  
company she was in. There is no difficulty in  
saying which of these more truly represented the  
religion of Jesus and proclaimed faith in a lov-  
ing Savior and faithful Father. This difference  
cannot be ascribed wholly to a difference in nat-  
ural temperament.

The Bible makes plain and imperative the duty  
of cheerfulness and gives plenty of ground for  
it. It is not intended here to discuss the ground  
for it. That may come later. But see what it  
says about the duty. "Let not your heart be  
troubled." And don't let us read that in a tone  
which means "let your heart be troubled." Say  
it like a burst of sunshine. Some people read  
"Believe in God, believe also in me" like it was a  
summon to the grave instead of to glory.

Jesus said, "Be of good cheer! I have over-  
come the world." It is as if he had said, "Fif-  
teen Rahs!" He said to the palsied man, "Be of  
good cheer, thy sins are forgiven." An angel  
stood by Paul in Corinth and said, "Be of good  
cheer!" and that was good reason. This same  
Paul put heart into the soldiers and sailors on  
the way to Rome when he said, "Sirs, be of good  
cheer, for I believe in God!"

We pass over the examples of poyfulness found  
in both the Old and New Testaments and speak  
only of the commands to rejoice, for it is the  
duty that we are now concerned about. James  
says, "Count it all joy when ye fall into diverse  
trials." Paul says, "Let us rejoice in hope of  
the glory of God." Romans 5:2. In Philippians  
Paul puts the verb in the imperative: "Rejoice  
in the Lord always." And then to emphasize by  
repetition he says, "Again I will say rejoice!"

Is it a sin to disobey this command of God?  
Do we not owe it to God to witness our faith in  
him by cheerfulness? Do we not owe it to the

world to gladden it by a joyful countenance?  
How many can testify that "a merry heart doeth  
good like a medicine; but a broken spirit drieth  
the bones!" Cheer up!

## BUDGET CONTROL

This is a phrase which has come in to describe  
an effort to correct or prevent a wrong. We had  
no sooner gotten acquainted with the word budget  
than we had to hear and learn something about  
budget control. This came in for a good deal of  
discussion at the last meeting of the Southern  
Baptist Convention and has been taken up by  
some of the State Conventions. What and why  
is it?

A budget is an agreed amount of money which  
has been found to be necessary to carry on busi-  
ness. It is arrived at and determined up by a  
church, or any other institution that does busi-  
ness, by computing and classifying all necessary  
items of expense, putting them together, adding  
them up, naming each one separately, and then  
going after the total amount necessary to meet  
these needs.

Thus a church finds so much is needed for pas-  
tor's salary, lights, fuel, water, janitor's service,  
Sunday School and other organizations, music,  
poor, etc.; also for all general denominational  
objects; agrees to raise this sum and spend it  
in the proportions or amounts agreed upon. The  
same way with a mission board or a college board  
or any other sort of board. Each fixes its own  
budget, and is supposed to raise it and stick to  
it as agreed upon, spending only what is speci-  
fied.

And here is where "budget control" comes in.  
Some boards or institutions have been making  
out their budgets, and have in their outlay or  
appropriations gone beyond their receipts and  
have gotten badly into debt. These debts are  
not simply debts on the board or institution mak-  
ing the debt, but they are passed on to and in-  
volve the body of people the board is supposed to  
represent, and by which the board is supposed to  
be controlled. Thus a debt of the foreign mis-  
sion board becomes the debt of the Southern Bap-  
tist Convention. A debt of Mississippi College  
becomes a debt of the Mississippi Baptist Con-  
vention, and so on down the line.

In this way a convention may become involved  
in a debt which they had no hand in making.  
They are held responsible for a debt which was  
They are held responsible for a debt which  
And so the board which was appointed by the  
Convention and is supposed to be governed by  
the Convention, actually governs the Convention.  
All over the South debts have been piled up by  
boards which become the problems of the South-  
ern Convention or of some state convention.

Hence there has arisen a demand for "budget  
control", that is that the Convention actually  
control the expense account of its agencies, limiting  
them and forbidding their contracting debts or  
obligations which the Convention will have to pay,  
but which they did not actually contract. The  
Southern Baptist Convention is now telling its  
boards what limitations they must put on their  
expenditures, and what percentage of their actual  
receipts must be set aside to pay past debts.

Some such feeling is manifest in our State Con-  
vention. This feeling has arisen from the fact  
that some boards or institutions, or subsidiary  
organizations connected with them have made  
plans and assumed financial obligations which  
will eventually fall on the denomination in the  
state, and may become exceedingly embarrassing.  
It is a fundamental principle that the party  
which finally pays the bills should determine  
whether these bills should be made at all.

This condition arises from unwisdom on the  
part of boards in making debts, or in laying out  
plans for which no money is in sight. Hence  
arises the demand for budget control on the part  
of the Convention. The proper cure for this, or  
prevention, is the exercise of prudence and com-

mon sense on the part of boards. There ought  
to be no reckless making of debts.

But if the boards persist in making debts, to  
allow subsidiary organizations, such as alumni  
associations, to make debts, then the Convention  
will have to come in with the long arm and the  
strong arm of "budget control." Since the war  
there have been "dictators" in several coun-  
tries in Europe. These dictators have come be-  
cause of an excess of liberty, or at least the pos-  
session of liberty by people who were unaccus-  
tomed to it and didn't know what to do with it.  
And when things threatened to get balled up  
the answer was a dictator, somebody like Mus-  
lini to straighten things out. This is what some  
people call a necessary evil.

Budget control is just such a necessary evil.  
It ought not to be necessary. Boards and insti-  
tutions ought not to make it necessary. But America until  
it has to be, it has to be. It is the part of wis-  
dom for our institutions to handle their business  
so as to avoid debts. But if they don't, the an-  
swer is "budget control."

South Carolina Baptist Convention requests  
Furman University to abolish Greek letter  
ternities and that none others be permitted here-  
after.

Rev. D. W. Bosdell, once pastor at Biloxi,  
now resting for a time among his friends there,  
seeking to recover his health. He is pastor  
Cuthbert, Ga.

Several Southern Baptist papers are discuss-  
ing the situation in Oklahoma. That is a mighty  
good way to get your people's minds off the work  
they ought to be doing. Lots of people will stop  
picking cotton to see a train go by, and the  
haven't a thing on the train. We have found our  
space inadequate to settle other people's disputes.

We are sincerely desirous of carrying out the  
recommendations of the Convention Board. We  
feature brief news items in The Baptist Record,  
and shall persevere in this effort. We invite  
urge all the brethren, not excluding those who  
made the recommendation, to come on with the  
news; come quick and fast and often.

The Methodist Editors of the South were in  
session in Jackson last week, along with other  
interests of this great denomination. We regret  
that the meeting of our Convention Board at the  
same time, and a funeral service prevented our  
meeting with them at a banquet provided by the  
Chamber of Commerce, and filling a speaking en-  
gagement.

In an address delivered in connection with the  
Log College anniversary Dr. William Hall Johnston,  
president of Lincoln University, gave the  
four answers to the question, "What is a Chris-  
tian college?" "The Christian college must have  
Christian men as teachers. The Christian col-  
lege will definitely aim to make men Christ-  
ian. The Christian college should build men up in  
Christian conviction and Christian character. The  
Christian college should provide Christian leader-  
ship for the church."—Ex.

Gamaliel Bradford, in his new life of Dr. Moody,  
recalls a story that President Wilson used to  
tell about going into a barber shop one day  
where Mr. Moody was being attended to and  
casually was talking to the barbers. Appar-  
ently Mr. Moody was, as usual, improving his  
opportunities. Woodrow Wilson thus described  
the extraordinary effect of Mr. Moody's conver-  
sation: "I purposely lingered in the room after  
he left and noted the singular effect his visit  
on the barber in that shop. They talked in  
detractment. They did not know his name, but  
knew that something had elevated their thoughts.  
And I felt that I left that place as I should have  
left a place of worship."—Ex.



There ought to find we were mistaken in announcing the resignation of pastor Sproles at Gallman. It was the report of the death of Artemus Ward, which as always is exaggerated.

Announcements are out for the approaching marriage of Pastor W. O. Blount of Okolona and Louise Foreman of Memphis. Brother Blount has been greatly blessed in his work and Foreman is the efficient assistant to brother Frank Leavell in the student work of the Inboard Commission.

What son letter from Dr. George W. Leavell tells of expecting to sail on the 26th of December, returning to his field of labor in China. He goes with his wife and little daughter will remain in America until conditions are more settled in part of China. May the prayers of our people go up for their business continually to God for this sacrificial servant of God.

Dear brother, and dear sister too, if you desire to help to further the Kingdom of God, to promote every material interest in it, then you do so by getting all the people in your church churches to read The Baptist Record. In this way alone can the work be permanently sustained and carried forward, for the people must know and help to get the paper into your hands, or if you haven't a budget have a committee to secure 90 per cent of the families on a subscription list at \$1.00 each.

On the ground of economy we will not be able to continue the interesting work of Mrs. R. B. Foreman which she has done for the past year at her earnest solicitation. She had much else to do and only upon urgent and repeated request she undertake this family page in the Record. We are grateful to her for the assistance which she has given us. Without cost to the Convention Board, Mrs. P. I. Lipsey will have charge of a corner for the children for next year. We invite modesty forbids our speaking of her qualifications for this work; but you will see.

A union meeting in Nashville, Tenn., left the Baptists with a bad taste in their mouths. The pastor was Gipsy Smith, Sr. The meeting had been supported heartily by the Baptists, financially and every way. On the last day of the meeting when the collections were about all in, Gipsy Smith took occasion to express his condemnation of close communion, and the "mixed multitude" thought it a good time to applaud. Dr. Leavell, pastor of First Baptist Church, expressed his regrets to Mr. Smith that he had assailed the Baptists. Two articles appeared in The Baptist and Reflector condemning the evangelist's attack. Brother Kyzar at Grenada said that is a Christian thing about its being difficult to be courteous in a union meeting. Or did he put it strong-ly Christian than that?

We are sorry to lose for 1928 the weekly exhortation of the Sunday School lesson by Dr. R. B. Venable. We do not know of any lesson helps which give more light on the scriptures than those written by Dr. Venable for The Baptist Record. The only reason for discontinuance is a slight deficit on the year's expense of the Record and the deficit for next year is likely to be larger by reason of reducing the budget price of the paper to \$1.00 where it goes into 90 per cent of the homes. However, we will have a treatment of the lesson each week. We will publish by consent of the Sunday School Board the lesson given the lesson for each week, in Dr. C. Moore's Points for Emphasis. We appreciate this courtesy of the Board and our readers will enjoy these helps. Beside this the editor will undertake to furnish supplementary expositions of the Sunday School lessons each week.

## Convention Board Department

R. B. Gunter, Corresponding Secretary

### Evidence of Business Foresight

As evidence of the wisdom of the State Board in purchasing an administration building, a book store and a printing press, we give the following figures:

According to the auditor's report, the net profits from the above named investments for the five year period closing November 1, 1927, amount to \$41,923.09. This profit went into our State Mission fund and was used in doing mission work throughout the State. The report also shows that, not counting the Kent gift to the press, that the profits from the press since its installation, after deducting taxes and a good percentage for depreciation, have been sufficient to pay back to the State Board the full amount invested by the Board with the exception of \$106.13.

The State Board is meeting every obligation on time again this year. For eight or nine years the work has been carried forward in this way. Let us so subscribe and so pay during the coming year as to enable this record to continue. The Secretary is optimistic and hopeful and confident that this will be repeated during the coming year.

### Get the Finishing Habit.

At this season we should be thinking first of completing the work for 1927. Every pledge made should be collected before December 31st, and every church treasurer should mail check in time for it to reach the office by the last day of this month. We should have a clean slate with which to begin 1928 which is going to be our greatest year.

In the second place, we should get a good ready for the work of the incoming year. By completing the canvass, we do not merely mean to see every individual member in the church, but to continue to see them until every one either makes a pledge or asks for his name to be erased from the church record. This should apply with every member unless he is a charity object. If you cannot enlist them with one committee, then select another. In the First Church at Baton Rouge some years ago, a large number of members failed to respond when canvassers appealed to them. Under the leadership of Brother Thigpen, now at Shaw, Mississippi, they sent committees of the most influential members in that Church and all except about eight members in that Church made pledges. If all churches would follow this method persistently, even as persistently as every man could work at his own business, the total subscription in Mississippi for 1928 would not fall far short of \$1,000,000.00. Furthermore, the entire membership would be greatly benefitted. We are doing our people a great injustice by not enlisting them in the support of the Kingdom work both at home and abroad.

### Who Will Be the First

While we are receiving most gratifying reports from many sections of the State, yet we have no report stating that an association had completed its canvass in every church with every church pledging its goal, thus making the goal for the entire association. Who will be the first to make such report? The association so reporting will be advertised throughout the State as an example and for inspiration to all sister and brother associations. **WHO WILL BE THE FIRST?**

Dr. R. B. Gunter announced in the recent Convention Board meeting that while there was a slight deficit the past year on The Baptist Record, yet for the period of seven years past the paper has more than paid expenses.

A field looking for a vigorous young preacher will find Brother T. W. Hembree of Mississippi College, Clinton, available.

A Merry Christmas to every family where The Baptist Record goes. There will be no issue of the paper during the Christmas week.

It is urgently requested that those expecting to attend the Southwide Sunday School Conference at Greenville, S. C., will send their names as early as possible to Mr. Lee C. Harris, Greenville, S. C., that reservations may be made in hotels or homes.

The Great Southern Lumber Company of Bogalusa, La., send out for a Christmas card a picture of their new pine trees planted in their reforestation project. They are to be highly commended and heartily congratulated for this great work. They have replanted 14,000 acres with 1,000 trees to the acre.

Brethren frequently suggest that we have a sermon published in the Record. We are planning to have one in the first issue of the new year, by Brother E. K. Cox of Gloster. The sermon was preached before the Mississippi Association and by their request is furnished The Baptist Record for publication.

Brother J. A. Lee, the new pastor at Rolling Fork, invites friends to come to see him—in installments. Better go quick, for the folks have filled his pantry. Two good services the first Sunday, and while this was in the flooded district the people are hopeful and determined. Pastor's home is undergoing repairs, thanks to the Convention Board, and will soon be first class. Appreciation is expressed of Dr. Gunter's prompt attention to their needs.

December 4-11 was the week set apart for a canvass in every church for the 1928 program by the Southern Baptist Convention last May. In spite of having seven months notice, or maybe because we had so much time, many churches were not ready to put the canvass on at that time. Well, the world hasn't come to an end yet. We have a little time left to us, and every church which has not already done so can do it even yet. "Haste then, my brother, no time for delay." Some of us need to read again that urgent exhortation of the Shunammite woman to her servant, "Drive and go forward! Slack not thy riding for me except I bid thee." Nothing is done till it is finished.

Sunday the editor spent at Coldwater with Pastor F. J. Chastain. They were winding up the budget for the old year and had already begun on the new. The pastor said that a year ago he resolved that all interests to which the church contributed should share proportionately in the budget, and if his salary is paid, all that was promised to other objects should be paid. He was unwilling to be a preferred creditor. The people showed a most willing spirit, even though they suffered from a bank failure in the past year, and the pastor doesn't hesitate to say that they are the salt of the earth. And they say just as good things about him. It was our great joy to see many old friends and to be in the homes of Dr. and Mrs. Powell and of brother and sister Dougherty.



By Louis J. Brown, Secretary

We deeply regret the attitude and conduct of Dr. Gray and the Home Board, one or both, in this matter. The contract which we are trying to fulfill was made by the Home Board, not the Hospital Commission. No one of us had anything to do with it until it was turned over to us at the Convention. It involved the expenditure of two million dollars by the Home Board. In trans-

By Fred Clark, Rotan, Texas

Our Baptist Schools are feeders for the ministry and for mission work at home and abroad. They train and educate the men and women whom God has called. Our Baptist schools are the children of our old age, denominationally and figuratively speaking. We can not, must not, will not snub or slight them by "putting them in the kitchen to eat what is left" while our great beloved grown-ups, (missions), eat at the first table. Let there be a spirit of provision for the

By Louis J. Bristow, Secretary-Treasurer

Wrestling is bad enough with its twisting of limbs, bad blood gleams and "fixed" matches.—  
S. A.

The Religious  
Chas. W. D.  
of First Ch  
which Dr. M  
Daniel has l  
for 19 years  
al leader. F  
able and co  
Arkansas a  
of Jackson,  
expects to v  
Summer.



## THE BAPTIST WORLD ALLIANCE

The fourth congress of the Baptist World Alliance, which meets in Toronto, Canada, June 23-28, 1928, will be housed in buildings of the Canadian National Exhibition, and delegates will find that the general surroundings of the gathering will be most attractive, the meeting place being situated in the midst of a park on the lake front. There will be ample accommodation for those who come by automobile, parking facilities for 10,000 cars being available. Other arrangements for the convenience of visitors are being worked out in detail by a score of special committees.

An extensive exhibit, showing Baptist work in all its phases, will be one of the outstanding features of the Congress, and will be well worth a visit. This is being arranged by the local committee with the cooperation of the Northern and Southern Baptist Conventions, and other organizations abroad.

Every Convention or Union which is a member of the Alliance has the right to appoint delegates in the proportion of one to each thousand of its membership. Credential forms are already in the hands of the secretaries of the several conventions, and those desiring to attend as delegates should apply at once to the secretary of their Conventions for appointment. The registration fee is \$2.50.

To accommodate the large numbers who will wish to attend but who cannot be recognized as delegates under the foregoing provision, arrangements are being made to issue visitors tickets at \$2.50 apiece, which will admit the bearer to all sessions of the congress, and which will be transferable.

Word from the Alliance headquarters in London indicates that the program which is being prepared will be one of the best ever presented to a Baptist congress. Probably the most significant meeting will be "The Roll Call of Nations" on the afternoon of June 23, when greetings from every Baptist constituency in the world will be presented.

Prospects indicate a large attendance. A special steamship is being chartered to bring delegates from England, and already more than 150 berths have been booked. It is expected that there will be several train-loads of delegates from the United States and Canada, as well as hundreds, and possibly thousands, of automobile parties.

An excursion to Niagara Falls is being planned for overseas delegates, and other side trips will be announced later.

For transatlantic delegates who will be touring Canada, special arrangements are being made to enable them to see the important parts of the country.—Ex.

We recently closed a Stewardship Institute with the First Baptist Church, Canton, of which Bro. J. J. Mayfield is Pastor. As a result of the institute, we issued sixty Diplomas and Seals to those enrolled in the classes. At the close of the institute, every one enrolled promised to tithe, save one.

Dr. Josiah Crudup of Dalton, Ga., is now established as pastor at Belzoni according to reports reaching us. We welcome him to the company of Mississippi saints.

The Religious Herald brings the news that Dr. Chas. W. Daniel has been called to the pastorate of First Church in Richmond, Va., the church of which Dr. McDaniel was pastor for 23 years. Dr. Daniel has been pastor of First Church, Atlanta, for 19 years and is an outstanding denominational leader. He is a good preacher and most agreeable and companionable man. He is a native of Arkansas and an alumnus of Union University of Jackson, Tenn. The First Church of Richmond expects to worship in their new building by next Summer.

## Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

## THE RELATION OF CHURCH FINANCES TO THE LIFE AND CHARACTER OF BAPTISTS HERE AND HEREAFTER

"Where thy treasure is, there will thy heart be also." (Matt. 6:19-20.)

(Continued)

## V. WHETHER OUR YOUNG PEOPLE WILL BE DEVELOPED AND TRAINED FOR THE MASTER'S SERVICE DEPENDS LARGELY UPON THE PLAN WE HAVE FOR FINANCING OUR CHURCHES.

1. It is next to impossible for the average pastor to be faithful in preaching the Word and at the same time develop the individual life and character of each of his members.

By the time the average pastor has met all his committees and visited all the sick and held all his special services and met his other important engagements another Sunday has come and he is often compelled to face his people without having had an opportunity to spend much time in study or in prayer or to wait for God to give him a message. Under such conditions, he delivers a message, but it is not God's message. Instead of getting his message from the throne of grace he is often compelled, because of his many duties, to get it from some book of sermons, or from some other source. When this is true, his message is empty. He has received no vision, and God Himself has said, "Where there is no vision, my people perish." He preaches, but the people are not "fed". They go away soul hungry, their souls not having been satisfied.

If such conditions continued, the time will come when many of his people will reason thus with themselves—"What's the use of me going to church? I can't find satisfaction for my soul there. I can find greater satisfaction for my mind and sense of pleasure elsewhere, so I think I shall go elsewhere." And so they will gradually drop out of the life of the church, and both they and their money will be lost from Kingdom work.

2. It is next to impossible for the average pastor to be faithful in developing the life and character of his members and at the same time give sufficient time to the study of the Word and to prayer.

It is next to impossible for the average pastor to be faithful in the discharge of every duty placed upon him. The deacons and other church members are, however, as we shall see later, as much to blame for such conditions as is their pastor.

3. A great college with only one full time paid worker (?).

What success do you suppose the president of either of our colleges would have should he attempt to run it without having any full time paid workers to help him? He might call on his trustees and friends to cooperate with him. He might ask them to teach his classes, and they might do so, but how successful could he expect them to be unless they had been trained for the work? The one in charge of the Bible department might have attended Sunday School all of his life, but what could he do at the head of a Bible department? The one teaching history might have, in high school, passed in Mississippi history, but the chances are if he should attempt to teach a class of college boys and girls he would say all he knew on the subject in five or ten minutes and spend the rest of the class period sitting down silently looking around, or perhaps spend the time in telling jokes. Each of the teachers, having to attend to his own private business, would have to hurry back to his work as soon as his class

was over. The teachers, therefore, could not possibly develop the life and character of the pupils. The president could not look after the interests of the college and at the same time shape the character and properly develop the life of each individual student, nor would we expect him to do so. We wouldn't try to run our smallest schools that way.

We tell the presidents of our schools and colleges to put a specialist at the head of each department who shall give his entire time to the development of his particular department, yet do it in such a way as to be in harmony with the entire institution. As a result of such a plan, our presidents and faculties are not only enabled to build standard schools, but they send out trained men and women to be leaders and to help win the world to Christ. Incidentally, the men and women they send out to see to it that their alma mater is financed.

## VI. ONE OF OUR GREATEST NEEDS TODAY IS "A HEAVENLY VISION".

We should pray for God to hasten the day when Baptists will be as interested in building STANDARD CHURCHES as they are now interested in building standard schools. We should pray God to give us a vision like that he gave Peter and the apostles. When the church at Jerusalem grew to some three or four thousand members, Peter and the apostles said: "Look you our from among you seven men full of the Holy Ghost and wisdom, whom we may appoint over the work of the church so that we can give our entire time to prayer and to the ministry of the Word". They did so, and God gave the apostles a vision and a message that has changed the course of nations. Their numbers multiplied daily and the people sold their houses and lands and dedicated their possessions, as well as themselves, to the service of God.

Those seven men were not mere figure-heads. They might have, for all I know, been called deacons, but at least some of them had a greater vision, a deeper conviction and more zeal than many of our "modern preachers". At least two of them were very successful soul winners, and they gave their entire time, it seems, to the work of the church.

## 1. Our preachers need a vision.

Our preachers need to pray more for themselves. They should ask their laymen to pray for them, that they may be emptied of self and filled with the Holy Ghost and wisdom. Men called of God to preach His Word should be willing to suffer any experience, or to be led anywhere, or to do anything that may be necessary for God to empty them of self and fill them with His Spirit and give them His vision and His message for His people.

## 2. Our laymen need vision.

Our laymen should pray more for themselves. They should ask their pastor to pray for them, that God will open their eyes and enable them to see and to understand God's plan for carrying on His work. When their eyes are opened they will, I think, see the need of giving their pastor a full time, trained, consecrated, worker for every five or six hundred members of their church. It is as necessary to give a pastor helpers to build up his church as it is to give a college president helpers to build up his school. If it took nineteen full time workers, twelve of whom were apostles, to properly care for and develop the work in the church at Jerusalem, how can we expect one lone preacher to build up and properly do the work of a great church in this day and time?



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

MRS. A. J. AVEN, *President*, Clinton  
 MISS M. M. LACKEY, *Editor and Corresponding Secretary*, Jackson  
 MRS. R. L. BUNWARD, *1st Vice-President*, Madison  
 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw  
 MRS. JOHN W. BROWN, *3rd Vice-President*, Tupelo  
 MRS. E. R. SIMMONS, *4th Vice-President*, Meridian  
 MRS. S. N. PACK, *5th Vice-President*, Hattiesburg  
 MRS. L. L. TOLER, *6th Vice-President*, Gloster  
 MRS. A. J. AVEN, W. M. U. *Vice-President*, Clinton  
 MRS. D. M. NELSON, *Recording Secretary*, Clinton  
 MISS PANNIE TRAYLOR, *Young Peoples' Leader*, Jackson  
 MRS. D. M. NELSON, *College Correspondent*, Clinton  
 MRS. J. L. JOHNSON, *Training School Trustee*, Hattiesburg  
 MRS. W. J. DAVIS, *Margaret Fund Trustee*, Jackson  
 MRS. HENRY F. BROACH, *White Cross Work*, Meridian  
 MRS. FRED HAMMACK, *Mission Study*, Flora  
 MRS. HENRY F. BROACH, *Personal Service Leader*, Meridian  
 MRS. R. B. GUNTER, *Stewardship Leader*, Jackson  
 MISS M. M. LACKEY, *Editor W. M. U. Page*, Jackson  
 MISS M. M. LACKEY, *Treasurer*, Jackson

MRS. P. H. VIRDEN, *1st District*, Canton  
 MRS. NED RICE, *2nd District*, Charleston

## OTHER MEMBERS EXECUTIVE BOARD

MRS. C. LONGEST, *3rd District*, University  
 MRS. W. H. VAN LANDINGHAM, *4th District*, West Point  
 MRS. W. J. PACK, *5th District*, Laurel  
 MRS. J. A. TAYLOR, *6th District*, Brookhaven

### To Our Society Presidents

During the Vice-Presidents' Conferences this Fall the request came from members of the associational Superintendents that report blanks be sent direct to them. They had received complaints from local societies that the blanks did not reach them.

So beginning with this final quarter we are mailing along with a letter to each Superintendent all report blanks that are needed for her respective association. We are asking that she get these to her societies not later than January 5th; and that societies send them filled, one to the Superintendent and one to this office, not later than Jan. 10th.

Sister President, please make note of this. If you do not receive your blanks in time write your Superintendent. And please see that these are filled and returned.

Please do not forget to send a box of Christmas cheer to our aged ones—ministers and widows—some time this week. Help them to realize that The Good News is still fresh in the hearts of His children. Send to this office for names. They will be forwarded you at once.

At the meeting of the State W. M. U. Executive Board yesterday it was decided to print in pamphlet form two leaflets that will prove most helpful. One is a catechism on Mission Study prepared by our State Leader, Mrs. Hammack, and the other pertains to simplified Personal Service.

### Suggested Standard of Excellence for Associations

(During the Vice-Presidents' Conferences this Fall the Associational Standard of Excellence was given careful consideration. Several changes were suggested. We here present the Standard revised as suggested.)

1—A regular associational organization with constitution and officers, who will constitute the Executive Committee. This Executive Committee shall meet at least twice a year.

2—Annual Associational Meeting, either with regular association, or with W. M. U. alone, and a report of W. M. U. Work printed in Associational Minutes.

3—Four quarterly Rally Days each year, one of them being the Annual Associational Meeting; rallies to be held by W. M. U. Association as a whole, or by zones, provided the Association is divided into zones.

4—A missionary society and one auxiliary in three-fourths of the churches of the association, the ideal being a full graded union in every church.

5—Regular reports to associational, district and state officers.

6—The Associational W. M. U. pledges to the state co-operative program as its financial basis. Pledged to the Tithe as its standard.

7—A fund provided for the W. M. U. associational expenses.

8—Shall encourage and nourish some special Personal Service work pertinent to the association or State where possible.

9—At least one Mission Study Institute or School of Missions a year within the bounds of the association.

10—Messengers from one-half of W. M. U. organizations at annual associational and district meetings. A messenger from one-fifth of the W. M. U. organizations at annual state W. M. U. Meeting.

Those reaching all points shall be A-1.

Those reaching 8 points shall be in Class B.

Those reaching 6 points shall be in Class C.

### Olanrele's Neighbors

(Part 3)

As we turn from the blind woman to another compound to see some people who are sick we hear the pitiful wails of a baby and look around wondering where it can be. Oh, there it is under that heavy dark blue shawl which the mother has draped about her own shoulders, entirely covering the child on her back. "How can it ever breathe?" you ask. Well that is only one of the many things which you will marvel at after you have really known more about how the baby is cared for. The greatest marvel of all is that the child has survived this long, for the poor little thing must endure a lot of cruel treatment if it lives at all. Now you would not dare tell a mother that she is cruel to her baby, for a Yoruba mother does love her baby very much and all of these things she does to it, or permits others to do seem very necessary according to their customs, for the baby must be made beautiful and all the social customs must be regarded.

Just look at this baby. No wonder it is crying. It has just been marked and the deep gashes have not yet healed and it may be months before it is entirely well. At first sight the baby looks as though it has been in a terrible accident. But not so; the marks were put there on purpose by its own parents. You see, the one on the forehead and the long one running from the top of the nose down the left cheek are the king's marks, or are to show that the child is a native of Iwo. The others on the nose and cheek are family marks. The short ones under the eyes are for decoration, as are also the designs cut on the chest and abdomen. Notice the designs closely. That is a snake on the chest and a turtle on the abdomen. They are made by hundreds of little marks with a knife and then palm oil and black powder are rubbed into them to insure a clear and distinct scar. The other marks on the face are made by deep gashes with a knife. When they heal, that is if they heal as planned they will make deep scars or whelps, but many times their whole face will become a large sore and when it heals there will be one large hideous scar.

When the baby is older it may have many other scars made, and various designs placed on its body. Crude figures of people, animals, trees and snakes. And if the child were a native of Saki, a very large station where we have no missionaries now, she would have long scars running down the whole length of her arms about an inch apart. This is done just before they are ready to marry, so the scar is a part of their trousseau as it were.

Many times we have little children brought to the dispensary whose marks have not healed after months and we treat them. Of course there is no use telling the heathen that it is not good to "Mark" their children, for as long as they are surrounded by and steeped in these superstitions, fears of evil spirits and witches they must religiously keep up the old practices, for they realize that there are mighty forces and powers about them and they are trying their best to appease these evil spirits so they may live in peace. Oh, that they might realize that this great and mighty force is even mightier and more powerful than they think and that he is also a kind Heavenly Father, loving and yearning for them as they stumble along in the dark. And if they only knew that this Father has sent His Son into the world to make the way to His bosom a path of light, that they might walk in safety to Him instead of stumbling along through the dark falling into traps of sin by the way.

By the way, that reminds me as a little story, which you may already know, about an imaginary conversation that the Angel Gabriel has with the Master when he returned to heaven. As they were talking about Christ's work on earth, Gabriel asked if all the people in the world knew that He left His heavenly home and came to the world to show them the way to God, and how he suffered and died on the cross for them. Christ answered, "No, there are only a very few who know now. There are Peter and John and Andrew and the other disciples; they know and they will tell others and others will tell still others until the whole world shall know." "But", said Gabriel wonderingly, "suppose those who have been told fail to tell others, what will happen then?" And Jesus said, "I have no other plan".

Our trip is still not ended, or in the words of a native, "O ku die".

### The Baptist and Reflector says:

There is a growing tendency for deacons to transact business for Baptist churches. All such business is illegal, and any church member at any time has a right to secure an injunction to prevent such actions from being put into effect.

As the train reached Coldwater Saturday evening, the editor was met by Dr. J. G. Chastain, who reminded him that the editor, then a youngster, met him right there 40 years ago. It was a great joy to be with him again and know that our Father is using him up and down the state preaching and making missionary addresses. He is also writing two or three books, one in English, the others in Spanish, by which his usefulness will be enlarged and perpetuated. Sunday was his birthday, seventy-fourth, but you would never suspect it from his alert movements and virile and vivacious conversation. Traces of the Huguenot ancestry are quite visible. He walks long distances and if in a hurry goes in a run. People see him sprinting by and poke their heads out the windows to inquire, "Where is the fire?" God graciously bless and let the brethren continue to keep him busy.

Ch

Here it is  
 mas, and ho  
 Sunday to  
 just what o  
 us and how  
 least it is  
 BYPU Sec  
 be filled w  
 this His bir  
 the greater  
 has come t  
 the blessing  
 day is tha  
 God's gift  
 since we h  
 him more  
 to others,  
 resolution  
 ing to be  
 vice for t  
 net of wi  
 way our f  
 Thanks  
 1927 a g  
 work thro  
 sippi.

This I

Our go  
 and the q  
 goal will  
 year? W  
 unions?  
 al Organ  
 A-1 for t  
 reach ou  
 organizi  
 P. U's?  
 making  
 Standard  
 largemer  
 seeking  
 ber that  
 you see  
 BYPU M  
 that ca  
 Presiden  
 copy for  
 others  
 you will  
 for 1928  
 A-T Un  
 Qu  
 A-1 Ge  
 tion  
 Study

New E

New G

New A

A-1 A

Increas

Subscr

zi

Weekl

For

Gener

month

more

five

Missi

for 1

and l



# B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary  
Oxford, Mississippi

## Christmas Greetings

Here it is Thursday before Christmas, and how eager we are for next Sunday to come. We want to see just what old Santy has brought to us and how happy we will be. At least it is the wish of your State BYPU Secretary that each heart be filled with unspeakable joy on this His birthday, remembering that the greatest of all the gifts that has come to us, the greatest of all the blessings that has marked our day is that of the Savior. He is God's gift to the whole world and since we have Him and can possess him more fully by introducing Him to others, let it be our new year's resolution that for 1928 we are going to be more earnest in our service for the Master and make the net of winning souls in a definite way our first task.

Thanks for your help in making 1927 a great year for our Lords work through the BYPU in Mississippi.

## This Is Ours—What's Yours?

Our goal for 1928 is listed here and the question is, what part of this goal will your union accept for the year? Will you be one of the A-1 unions? Will you set up the General Organization and try to make it A-1 for the year? Will you help us reach our goals for new unions by organizing one or more new B. Y. P. U.'s? What will you do toward making the associational BYPU Standard? Will you put on an enlargement campaign in your church seeking to enlist every church member that should be in BYPU? Will you see that enough copies of the BYPU Magazine comes to the union that each Group Captain and the President has one with an extra copy for the Missionary Table where others may have access to it? If you will then we will reach our goal for 1928, here it is—

A-1 Unions for at least one Quarter	150
A-1 General BYPU Organization	10
Study Course awards issued	10,000
New BYPU's	200
New General Organizations	50
New Associational BYPU's	10
A-1 Associational BYPU's	5
Increased BYPU Enrollment	5,000
Subscribers to BYPU Magazine	2,000

## Weekly Assembly Suggestions for January

For the Weekly Assembly in your General BYPU Organization for the month of January nothing can be more profitable than to present in five unique ways the program of Mississippi and Southern Baptists for 1928. We offer the suggestion and leave it to you in each church

to work out for yourself. Our mission work—the heart of our denominational life—should always be interesting to our members. A little play in five five minute acts could be easily worked out, giving one act each Sunday. Your Pastor will be able to furnish you with facts concerning the work, or write to Dr. R. B. Gunter at Jackson for a copy of the minutes of the State Convention.

## Brookhaven Elects Director

Brookhaven is not just now electing their first BYPU Director for they have had this officer in the church for some years, but they have just recently elected Miss Merle Carter to this important place in the church life and we extend congratulations to Miss Carter. Miss Carter writes "Our unions are growing and we hope to attain the Standard in each one by the first of the year. We are having a monthly BYPU's Leaders' and Officers Council." These two suggestions are worth passing on to others. It is always a good sign when a union undertakes to attain the Standard and the surest way to do this is through the regular monthly council where the work is reviewed and planned.

## A Senior Union for Pearson

The Davis Memorial church Jackson has been busy again and this time it was to organize a Senior BYPU at Pearson. Mrs. T. E. Clark was elected president and Miss V. Neely was elected Secretary. Bro. Wayne Alliston of Jackson is pastor. Just another unit for Christian Training for which we are thankful.

## Blue Mountain BYPU Training School

The Blue Mountain BYPU training was one big success with nearly every girl in the school enrolled in some class, and all but four members of the six BYPU's taking the examinations and they of course will be enlisted for a study course right soon. It was the misfortune of your State Secy., ot to be in the school and he feels the loss exceedingly as these Training Schools for our colleges are looked forward to with great interest each year. Mr. and Mrs. W. H. Preston of Memphis, Rev. J. E. Caswell of Greenwood, Rev. E. L. Davis of Philadelphia, Miss Irene Ward of Columbus and Miss Cecelia Durscherl of Jackson were the workers, teachers and speakers for the school and all report a great time. Miss Mary D. Yarbrough, Student Secretary at Blue Mountain planned and carried out the program in a great way with the cooperation of faculty and student body.

## Page Mr. Associational B. Y. P. U. President

Mr. President what is your program for the new year? Are you going to wait until summer before trying to have a meeting? There are 31 days in January and also a fifth Sunday and so why not plan for a meeting of the BYPU's in the association for some day in January? BAD ROADS! YES, but not too bad for what we want to do. The first suggestion is to call a meeting of your officers and make some definite plans for the year.

APRIL has come to be our BYPU Conference month and we will be glad this year to serve every associational BYPU in the state. Drop us a card expressing your wish in the matter and we will be glad to grant it if possible.

## Macon Juniors Put On Tithing Play

The Junior BYPU at Macon recently gave the play "Timothy's Tithe" at the beginning of the morning preaching service. It was well done and taught a lesson that every Christian needs to learn. Congratulations Juniors.

## Four Buryings In Six Days.

Last Sunday I buried little Homes Miley Dukes, son of Ethel and Laura Dukes, who died with diphtheria, their only child—a bright boy nearly two years old. The Lord gave them this child and took it home where suffering will be no more.

Tuesday I buried Mrs. Francis Walters Henley at Crystal Springs. The funeral was at Pilgrim's Rest. Bro. W. H. James assisted in the service. Sister Henley was 85 years, 11 months old. She was the mother of 5 children, 4 dead and 1 son living, Dan Henley. Sister Henley joined the Methodist Church at Lodabar, Rankin County when young. She was a great Christian woman, read her Bible through six times the last six years.

Wednesday I buried Mrs. Rebecca Pace, age 70 years, wife of Jewell Pace. She was the mother of seven children, two dead, five living. She joined the Baptist Church at Antioch in Rankin County when a girl, remained until death. She was afflicted the last two or three years and finally lost her mind and died in the Insane Hospital. She was a noble Christian. She was buried at Lodabar Church.

Last night Walter Patrick died in the Infirmary at Jackson. I go to Concord Church this evening to bury him. He was one of our best and useful men, clerk of our church at Concord and teacher of the Bible class in the Sunday School, one of the best teachers I know of, was a good singer. He leaves a good wife, six bright children, the three oldest members of the church.

D. W. Moulder.

## REVIVAL

Dr. Ray Palmer of Washington, D. C., has just closed a fine meeting, with the Covenant Baptist Church, Chicago.

More than forty persons publicly confessed faith in Christ, fifteen have already been received into the

# The Appeal of Good Books

## The Spiritual Conquest of the Southwest

J. M. Dawson

Cloth \$1.10; Paper 75c

Loving the Southwest, knowing its history and believing in its possibilities, the author is giving his life to its highest development. He writes with all the charms of a novelist; the builders of another day live in these pages; their physical environment, challenging difficulties, sturdy courage and permanent achievements are very real. Patriot and preacher pool interest in redeeming a rich area from savagery and waste to civilization and service.

## Lottie Moon

Una Roberts Lawrence

Cloth, \$1.25; Paper, 80c

You will read it and then urge it upon others. It is a record of sacrificial labor almost beyond the comprehension of this complacent age; a thrilling story; a charming missionary biography; a record of intelligent and constructive service; an eloquent plea for appreciation of the privileges of Christian living; a glorious call for consecration in triumphant witnessing. It is the spirit of Jesus working through a surrendered life.

## Baptist Book Store

502 E. Capitol St.

Jackson

Mississippi

Church, and many more will follow, we believe.

Dr. Palmer preaches the gospel with cogency and power. I have never had the help of an evangelist more loyal to the truth, as it is in Jesus, —more faithful in dealing with sinners, and yet more tactful in his approach to all seekers and inquirers after the way of salvation. My prayer goes with Dr. Palmer, in every field that has to blessing of his labors. J. W. WEDDELL,

Acting Pastor.



## RACIAL AND RELIGIOUS HATRED IN ROUMANIA

Discussed in Report Submitted by  
Deputation Sent by American  
Committee on the Rights of  
Religious Minorities to Study  
Conditions in That Country  
Charles Stelzle, One Madison Avenue,  
New York, N. Y.

The American Committee on the Rights of Religious Minorities, composed of fifty prominent citizens of the United States, last April authorized the appointment of a Deputation to visit Roumania, in view of the state of affairs reported to exist in that Country, with reference to the treatment of racial and religious minorities.

The Deputation consisted of Dr. Henry A. Atkinson, General Secretary of The American Committee, also General Secretary of The Church Peace Union; Rev. R. A. McGowan, of the Social Action Department of The National Catholic Welfare Conference; Rev. John Howland Lathrop, Minister of the Unitarian Church of the Saviour, Brooklyn, New York; Rev. Dr. Graham C. Hunter, Pastor of the First Presbyterian Church of Fullerton, California; and Monsieur Jules Jesaquel, Paris representative of the Church Peace Union.

Representatives of the Government, political and religious leaders, and all types and classes of the population of both the majority and minority groups were interviewed by members of the Deputation, and independent investigations were also made.

In releasing the preliminary statement prepared by the Deputation, Dr. Arthur J. Brown, Chairman of the Committee, said:

"The Deputation spent six weeks in Roumania, traveling through the various provinces in an automobile, visiting a large number of towns and villages. From time to time, during the past ten years, the Committee has had its attention called to conditions in various countries in Europe and has authorized investigations and addressed reports to the governments involved, to the State Department of our own Country and public opinion generally. The present study made of the situation in Roumania has back of it these years of experience in this field of investigation.

"The complete report of the findings is now being prepared for the consideration of the entire Committee, and definite action will be deferred until opportunity has been given to its members to study the report in full."

Following is the Deputation's preliminary statement:

The deputation is unanimous in feeling that the Anti-Jewish propaganda, which has attracted special attention to Roumania, is part of a wide-spread and ugly manifestation of racial and religious hatred. Roumania is not the only offender and while the Commission deals with conditions in Roumania, it feels that the anti-Semitic riots which have recently occurred in Hungary illus-

trate how widespread this deplorable hatred is.

Hungarian Minorities within the borders of Roumania are entitled to the fullest measure of protection within the rights accorded them by the Minorities Treaties, but likewise all minority groups in Hungary itself are also entitled to the fullest measure of protection of all those rights and privileges which are accepted as the basis of every civilized and decent nation.

Roumania has an unequalled opportunity to face courageously a complex situation and to attempt the solution of a problem which, while perplexing, is yet capable of a peaceful solution. Roumania can go far toward solving the question if she wills to do so. When she signed the Minorities Treaty she assumed the obligation, as a member of the family of nations, to deal justly with all the minorities within her borders.

The American Committee on Minorities has had occasion to study the situation in Roumania from time to time, and your deputation has taken into consideration all former reports made and the replies of the Roumanian Government, and in addition has had access to other reports, such as those of the League of Nations, and the various replies of the Roumanian Government. Besides this it has studied with care histories recently written of Roumania, and documents now being circulated through its Propaganda Department. In view of all the circumstances, while we believe that there has been some improvement in the condition of affairs and that the Minorities are being treated with more justice than heretofore, we are also convinced, nevertheless, that a considerable body of public opinion in Roumania will support nothing less than the granting to the Minorities of those rights guaranteed by the Treaties and considered by all civilized nations as the minimum requisite for an independent existence of a free people.

The Commission is of the opinion that there remains a wide discrepancy between the Constitution adopted by the State which is liberal in many respects, and its enforcement through the officials, particularly noticeable in the administration in the outlying districts.

What has been said of the Constitution can also be said of the laws relating to civil liberties. The courts have in many instances, some notorious, been either intimidated or deliberately used by groups for their own ends. The Codreanu and Totu murders, involving the killing of a police officer while in the performance of his duties, and the shooting of an innocent Jewish student, are two conspicuous examples. Enlightened public opinion will continue to look with disfavor on the administration of the laws of any country where defenceless peoples find it safer to court arrest than to take their chances on the public streets. That this situation has developed in a number of instances in regard to the Jews is proved by the evidence submitted to the Commission.

The Commission deeply sympa-

thizes with the desire of Roumania to raise the state of its own people that they may have part in the future guidance of its affairs and in the administration of its laws. The system of education formulated is in many regards excellent, especially for citizens of Roumanian speech and race. We believe that the makers of these laws and those responsible for their administration have failed to give sufficient weight to the fact that loyalty cannot be achieved by force. Patriotism is instilled by benefits conferred and not by outward compulsion. Every failure to enact school laws equitable to the minorities, and every failure to administer them fairly, is a grievous error on the part of a great nation endeavoring to use rightly elements which might be built into a loyal citizenship. The attempt to Roumanianize the minority groups by force and to destroy their confessional schools, managed for centuries by their churches, will, if persisted in, undoubtedly deprive Roumania of the confidence also of people abroad who would otherwise be her friends. Therefore we believe that if Roumania cares to put herself in a good position in the eyes of the rest of the world, she will permit the minorities to have the sort of schools to which they are accustomed, grant them a reasonable autonomy, and give them the full right to teach the historic languages of their respective peoples as well as the Roumanian tongue. Supervision over them should be reduced to a point where, while efficient teaching freed of irriditism is secured, the officials will not handicap these schools in their work. At present the amount of official correspondence is so great that the government offices are obviously overburdened, and the minorities do not receive replies regarding vital matters sometimes for as long a period as a year after their letters have been sent. The minority schools should especially be given some stability for the future and relieved from the perpetual fear that they may be unfairly closed. The splendid old Roman Catholic, Presbyterian, Lutheran, Unitarian and Jewish institutions, many of them two hundred or three hundred years old, might well be looked on as an asset instead of a menace to the nation. We call the attention of the leaders of the Eastern Orthodox Church to the fact that, contrary to the understanding of some of them, the subsidies promised the minority schools have not been given.

Many of the Roumanian school officials, where a difference of opinion arises in promulgating a new order or administering a law, adopt an uncourteous attitude. We are satisfied that these officials could, by conference with minority groups, alleviate a great deal of the misunderstanding which otherwise has been and will continue to be a cause of bitterness.

The Commission calls attention to the administration by the Roumanian officials of the citizenship laws. There is no doubt that the fundamental right of citizenship is denied

to thousands who are justly entitled to it. Thus they are arbitrarily deprived of those safeguards accorded by every nation to its nationals and this in spite of the solemn guarantees of the minorities.

The Commission found, during its visit, that a hideous campaign of intimidation and brutality was being carried on against the Jewish citizens of the state, its motive being a mixture of arrogant intolerance and ignorant hatred. It is true that there is not now as much terrorism as formerly. The improvement is due to three causes; first of all the systematic campaign carried on for several years against the Jews has so intimidated them that they absent themselves in large part from the universities and public life. Secondly, the virulence of the campaign has reacted unfavorably on Roumanian prestige abroad. Thirdly, the promises of the Liberal Party to certain groups of Jewish voters in the summer of 1927 have brought some cessation of anti-Semitic excesses. We rejoice in this step taken by the party now in control of the government, and trust that what is now only a temporary party move may become an accepted and sanctioned governmental policy.

Without going into details about the causes of violence preceding and during the election of July 7, 1927 (which was generally believed to be a crying scandal in Roumania), we must point out the serious danger to the peace of Europe in the repression of the franchise rights of minorities and groups outside the administration.

The Commission was impressed with the native intelligence, industry, kindly disposition and friendliness of the Roumanian people, especially evident among the peasants in the villages. Greater Roumania obviously seeks to find her place among the more forward-looking nations of the world. In view of these facts, which are amply supported by the evidence of all travelers and those best informed, it is extremely unfortunate that the state church should have sanctioned the National Christian Defence League and the National Roumanian Christian Students' Union, whose programme and publications are a disgrace to our

(Continued on page 14)

**Your Wall Decorations**  
Easily displayed when you use  
**MOORE PUSH-PINS**  
Glass Heads—Steel Points  
Harmonize with any color.  
To hang up all heavy  
things, use  
**Moore Push-less Hangers**  
10¢ pkts. Everywhere  
Send for Sample, New Enamel-  
ed Cup Hook  
Moore Push-Pin Co., Phila., Pa.

**For Fifty-three Years**  
**Select Notes**  
AMOS R. WELLS, EDITOR  
has been the Sunday School  
Workers' Best Friend  
As an up-to-date Commentary on  
the Uniform Lessons for 1928,  
contains explanatory notes of text,  
topics for discussion, illustrations of  
all kinds, suggestive methods to de-  
velop the lesson, maps, charts, etc.  
Price \$1.90 \$2.00 delivered  
At all booksellers  
W. A. WILDE COMPANY  
111 Clarendon Street, Boston, Mass.

"And  
shalt love  
thy hear  
and with  
all thy  
thyself."

## OUR NEI

There  
small co  
to a sm  
and plou  
born far  
ing in  
a poor  
felt the  
church  
could no  
into the  
not spe  
for who  
up and  
but the  
say we  
cause  
and sin  
his Lor  
ward h  
ers we  
ber of  
that w  
them;  
arrang  
for ou  
ther R  
er he  
howev  
always  
neighb  
ren".  
answe  
and t

Man  
grown  
and h  
have  
of be  
from  
and h  
in th  
and  
great  
this  
small  
ties  
carry  
life,  
neigh  
was  
time  
to sa  
be b  
eye  
hand  
any  
tend  
feed  
hau  
mig  
spe  
neigh  
alve  
the  
just  
"Ye  
oft



## The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home  
Read The Baptist Record to Your Children

"And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbors as thyself." (Luke 10:27).

### OUR NEIGHBORS AND OUR NEIGHBORS CHILDREN

There was a man who lived in a small country community, belonged to a small country church, digged and ploughed and hoed a small, stubborn farm, and, as is a common saying in that community, "scratched a poor man's head" all his life. He felt that his place in that small church was very small indeed. He could not pay large sums of money into the Lord's treasury. He could not speak in public for his Master, for when he tried his throat closed up and his words refused to come; but the little that he did manage to say was always very effective, because he was humble and reverent and sincere, always showing love for his Lord and the kindest attitude toward his neighbors. His public prayers were very small, so far as number of words was considered, but that was the only thing small about them; for in His all wisdom the Lord arranged it that we are not heard for our much speaking. When brother Ray was called to lead the prayer he just did the best he could, but however brief was his petition he always asked a blessing for 'our neighbors and our neighbors' children'. And the Lord heard and has answered and blessed the neighbors and the neighbors' children.

Many, many of the children have grown to manhood and womanhood and have become the neighbors and have children of their own. Scores of boys and girls have gone out from this small community to teach and hold other influential positions in the world, some near, some far and widely scattered. They have greatly multiplied the influence of this humble Christian man in other small communities, large communities and great communities. They carry with them the memory of his life, of his prayers, of what a fine neighbor he always was. When one was sick or in need he went at any time of the day or night, not just to say "howdy do, I hope you'll soon be better," but to act it. He had the eye to see the need and the deft hand to execute it. He worked at anything needful from being the tenderest nurse to the patient to feeding his horses and hogs and hauling and chopping his wood. He might not have been fluent with speech, but he was over fluent with neighborliness. The physician was always glad to see him come and the patient knew he would be better just as soon as somebody said, "Yonder comes brother Ray." And often and often was he heard to re-

mark: "I know I've got the best neighbors in the world." Those who knew him could always better understand the story of the old Quaker and his two neighbors. Mr. A. moved in on one side of him and next day he was out in his back yard to feed the chickens. He spoke over the fence to his new neighbor, as neighbors have a pleasant way of doing, "wher is thee from?" "I'm from a little place down here called Stickville, 'snothing' but a wide place in the road." "And what sort of neighbors had thee there?" Mr. A. replied, "just about the meanest bunch of folks you ever saw, no accommodation about them, not neighbors at all." The old man said, "Weel, thee will find that kind here." Next week Mr. B. moved in on the other side of the old Quaker philosopher and in their conversation over the fence the new neighbor was asked about what sort of neighbors he had in the town from which he had come. "Why, just the best neighbors in the world, always good and kind and ready to help a fellow in need. I hated to move off and leave them. I certainly will miss them." The old man said, "Weel, thee will find that kind here."

The Home Page Editor desires to take this opportunity to thank all who have had any part in making this department a success during the year. This means not only those who have sent helpful contributions which have been used on the page, but those who have sent contributions that we have not yet had opportunity to use; those who have read the page; those who have said, "We like it"; those who have written commendation; those who have spoken good words to others concerning it; and especially those who have prayed for us.

To all, we send loving Christmas greetings and hope you'll spend a happy Christmas, well pleasing to the Master.

To the mothers for a Christmas present, we send this beautiful quotation from R. J. Condon:

To My Mother, who taught her children the deep things of life; duty, honor, truth, courage, faith, hope; love of home and of country; reverence for God, for each other and for all his lowly creatures; obedience and devotion; sincerity and simplicity; patience and perseverance; self-denial and self-reliance; kindness and helpfulness; contentment while striving to attain; joy in service; and satisfaction in work well done. With a culture not learned in school—for home afforded but little in the way of schools—but with that richer culture that comes from companionship with a few great books; from communion with God and nature; and

from a life well lived, its difficulties faced and its problems solved with an unconquered and unconquerable spirit, she taught us by what she did, to do; and inspired us by what she was, to become.

To the Fathers for a Christmas present, we can do no better than to send these seven fine reasons for the family altar and commend them to you, that you may make the establishing of a Family Altar your Christmas present to your home next year and now:

### Seven Reasons for the Establishment of a Family Altar

1. A Family Altar in your home will send you forth to your daily tasks with a cheerful heart, stronger for work, truer to duty and more determined to glorify God.
2. A Family Altar in your home will bring you strength to meet discouragements, disappointments and unexpected adversities.
3. A Family Altar in your home will make you conscious throughout each day of the sustaining companionship of Christ.
4. A Family Altar in your home will sweeten your whole life, resolve misunderstandings and relieve friction.
5. A Family Altar in your home will largely determine the eternal salvation of your children.
6. A Family Altar in your home will assist the work of your pastor and stimulate the life of your church.
7. A Family Altar in your home will be an example to other homes for a richer life of service and devotion to God.

"The solution of American family problems is contained in one word—CHRIST.—Hints and Helps.

To the Boys, we commend the following:

### The Jungles in the Heart

"Today the warfare that issues the stiffest challenge to human heroism is the fight that is on for the mastery of the inner life of humanity. The beasts of the forests and jungles are conquered; the powers of nature are so far mastered that the trick has been pretty well learned; but there are jungles in the heart still infested with tigers of lust and greed and selfishness; there are inner powers still to be released and put in secure control of life. Men have mastered their outer world; the inner world comes next, and it will not be conquered without such fighting, such heroism as will shake the human world to its foundations. For we wrestle not with flesh and blood any more; but against principalities, against powers, against the world rulers of darkness, against the spiritual hosts of wickedness. Men will have to put on the whole armour of God, and employ the complete artillery of the spirit to conquer this inner realm."

And to the Girls:

They Loved Her Because

She lived a clean, wholesome life. She was unselfish.

She turned her sorrows, troubles and disappointments into smiles that

brightened the way for others.

She did not gossip.

She held the confidence of a friend a sacred trust.

She gave her inmost confidences to a very few.

She was not trying to make an impression, or to appear what she was not.

She was jolly and unpretentious.

She was infinitely tender and helpful to those in trouble.

She was not jealous.

She was conscientious in tasks entrusted to her.

She enjoyed the companionship of clean associates.

She considered religion the most practical and beautiful thing in life.

She was just an "ordinary" girl.

And to the little children, and to all, get father or mother to read, or read for your self, Matt. 2:1-11, and Luke 2:8-20.

### "BY THEIR FRUITS"

A WORD OF TESTIMONY to the fact that Griffith Memorial Baptist Church of Jackson increased their gifts in 1927 by \$1,000 over any previous year without a single special offering outside of the Sunday School and W. M. S. programs. Evangelism and enlistment were not sidetracked as evidenced by the seventy-nine additions.

For 1928 the budget is again raised \$2,000 above this year and all but \$500 pledged in the last three Sundays without soliciting an individual as such. For the second year the folks came to the house of worship to say what they were going to do. The largest amount ever given by the church to missions is pledged for next year, being more than twice the amount asked for. The board just underrated the church.

The auxiliaries under the fine leadership of Mrs. L. R. Williams, president of W. M. S.; Fred R. Langley, superintendent of S. S., and Curtis Beard, director of B. Y. P. U., have played their part in the program. All but one or two of the deacons have supported every phase of the work. J. T. Root is chairman of the board.

Critic: "Gee, but you have a lot of bum jokes in this issue."

Editor: "Oh, I don't know. I put a bunch of them in the stove and the fire just roared."—Exchange.

One member of a fishing party was an Irishman who disagreed very badly with the sea.

"It's all right, old man," said another member of the party, "you're not dead yet."

"True," moaned the sufferer, "but it's only the hope of dying keeps me alive."—Exchange.

OVER-RUNS AND MILL ENDS  
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU  
Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' shirts. Write for free samples and prices.  
MONAGHAN MILL STORE, Dept. A., Greenville S. C.  
"Textile Center of the South"



## Sunday School Department

### THE SUNDAY SCHOOL LESSON

December 25, 1927

R. A. Venable

#### The Message of Peace and Good Will Among Men, Luke 2:8-20.

1st—"And there were shepherds in the same country abiding in field and keeping the watch by night over their flock. An angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel of the Lord said unto them: Be not afraid, for, behold, I bring you good tidings of great joy which shall be to all the people, for there is born to you this day in the city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes and lying in a manger." (Verses 8-12).

1. The circumstances attendant upon the advent of our Lord are given by Matthew and Luke. Mark makes no mention of how he came, nor does John; and Paul himself said nothing of these things. These last two sweep beyond the limits of time and sense and introduce to us the Christ of God in his pre-incarnate state. Antedating all time, he was the Word, in eternal fellowship of being with God. He was God; he was the organ of creation, he was the light of the world and the life of men. He emptied himself of the form of God and took the form of a servant. He became flesh, subject to all human limitations; his equality with God passed into an eclipse and he tabernacled among men. Under earthly condition, this unique personality manifested the outshining excellencies of his character and the loving purpose of his earthly mission (See John 1:1-14; Col. 1:15-20; Phil. 2:5-11).

2. Our lesson relates one of the incidents attendant upon the advent of this matchless personality upon the earth. The story comports well with the far-reaching significance of the coming of One, whose mission is that of love, and whose purpose is to save a lost world. What could be more appropriate than that the first announcement of his arrival should be made by an angelic messenger? It was eminently fitting that a member of the spiritual order should proclaim his arrival upon our earth. It is not wonderful that the coming of One of such transcendent character, the effulgence of God's glory and express image of his personality, should engage the interest and amazement of the angelic host, and call from their ranks a "convoy to proclaim his arrival within the borders of a world shrouded in the darkness of hopeless despair.

3. The momentous import of this first proclamation of the arrival of the Saviour of men appears in the radiance of the heavenly splendor which illuminated the scene upon

the Judean hills. The Sun of Righteousness, who should rise with healings in his wings has just crossed over the horizon of a lost world, and the first gleams of the incoming light which should some day engirdle the earth shines around about the shepherds and their flock with ineffable glory.

4. The audience to which the tidings of Good News was first proclaimed was a company of lowly shepherds who were watching the flocks upon the pasture lands around Bethlehem, where David in the long ago had tended his father's sheep and Amos had driven his herds and dressed his sycamore trees. These men of an humble craft whose calling had fallen into disrepute were the highly favored of earth's millions. The humble, the poor, the ignorant and the obscure were counted the first in heaven's approach to sinful men. "The poor have the gospel preached to them" was the crowning evidence of the Messiahship of Jesus, sent to John the Baptist, haunted by doubts in the dark and lonely prison of Machaerus.

5. The usefulness and the richness of the content of the angelic message gives it a charm and a value calculated to arrest the attention and cheer the hearts of men all the world around. "Be not afraid", behold, I bring you good tidings of great joy, which shall be to all the people."

(1) The tranquilizing power of this message is the first note of the heavenly evangel. (2) "For I bring you glad tidings of great joy", so the story ran. The message was vibrant with the note of heavenly harmony which would dispel the fears of men, and transform the apprehensions of men and displaces the jarring discords in the hearts of men with the symphony of heavenly joy and gladness. (3) It was a message to all the people. It would break over the limits of the old provisional system, whose end had been accomplished and swept on to the last outpost of a personality whose coming was such as to relate him to the lowest human conditions, clothing him with matchless dignity and assigning to him the functions of Saviourhood and Lordship as the Anointed one God.

6. This first preacher of the good news of the Christ of God and Saviour of men did not leave his shepherd audience to mere conjecture as to the reality of that proclamation, but the means of testing the truthfulness of his message he disclosed and emphasized the duty and privilege verifying the credentials which lay ready to hand—"Ye shall find a babe wrapped in swaddling clothes and lying in a manger."

2nd—"And suddenly there was with the angel a multitude of the heavenly host praising God and say-

ing, Glory to God in the highest, and on earth peace among men, in whom he is well pleased." (Verses 13-14.)

1. The first preacher of the glad tidings of great joy was attended by a multitude of angelic songsters, heaven's choir, who transformed the first evangel into a song of praise and adoration to God, the first and the last time the heavenly choir ever sang to the songs of men.

2. The angel chorus swept heaven and earth with its notes of praise. "Glory to God", among the highest, moral and spiritual intelligencies in the highest heavens and peace on earth "to men of good will", or "men whom God favors", or once more "peace on earth and good will to men". We need not tarry here to ponder over the disturbing element either in the original text or the translation of it. The song is over, the singers have gone back to heaven; nothing remains but the wondering shepherds, unmindful of their nightly vigils.

3rd—"And it came to pass when the angels went away from them into heaven, the shepherds said one to another, Let us go into Bethlehem and see the thing that has come to pass, which the Lord hath made known unto us. And they came with haste and found Mary and Joseph and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken unto them about the child. And all that heard wondered at the things which were spoken unto them by the shepherds."

(Verses 15-18.)

1. The preacher has retired from this night scene amid the hills about Bethlehem and the angel choir has gone back to heaven and now the shepherds occupy the stage and call for our attention.

2. It is interesting and instructive to mark their deportment as they emerge from the entrancing scene which enveloped them in the light and glory of heaven.

(1) They communed one with another about the heavenly disclosures made to them.

(2) They hastened to Bethlehem to verify the message spoken to them by the angel.

(3) They found the babe wrapped in swaddling clothes and cradled in a manger, Mary, his mother, and Joseph as the credentials which confirmed their faith in all the angelic disclosures made to them.

(4) They began, without delay, to proclaim all they had heard and seen and felt concerning the saying which was spoken to them about this child. What they had heard was confirmed by what they saw in Bethlehem of Judea. All this was inspiring and impelling. They published everywhere and to all they chanced to meet the wonderful story. Their lips could not be padlocked and newly kindled flame of enthusiasm and joy could not be quenched. Their words filled all who heard the rap-turous story with wonder. Heaven's evangel first proclaimed by a celestial messenger is now taken up and proclaimed by humble shepherds,

(Continued on page 13)

## Southern Baptist Hospital

NEW ORLEANS

Set for the Healing of Humanity's Hurt

Christian  
Scientific

Philanthropic  
Self Supporting

A Missionary agency of Southern Baptists in the  
South's Metropolis

For information write

LOUIS J. BRISTOW,

Superintendent.



## East Mississippi Department

By R. L. Breland

### Many Things

I dropped in on the meeting of the State Mission Board at Jackson last week and spent some pleasant hours mingling with the brethren. My judgment of the meeting was that it was very harmonious and a success. The only short feature about it was the amount of money to administer to the work before the body. The attendance was good and all seemed set to make next year one of the best we have had. Bro. G. E. Denley represented Yalobusha County Association and seemed to feel at home among those preachers and laymen. Our association asked for only \$100.00 and was granted 75% of that, so we came out well. All together for the Cooperative Program of the Southern Baptist Convention—Mississippi Baptists are asked to raise \$450,000.00 of this, or \$2.00 per Baptist in the State.

I found the genial, smiling Superintendent of our Baptist Hospital, Rev. Wayne Alliston, in his den at the hospital. He said that he never felt better in his life and was happy, feeling that he is exactly where the Lord wants him. The inside of the buildings was spick and span, all newly painted and washed. Cleanliness is the slogan of the superintendent and all of the force in charge. No odor of the usual hospital was in evidence. This is one of our denomination's greatest assets and should have our prayers and hearty support. As soon as the debts on this institution are paid it will begin a career of wonderful usefulness to humanity. Send your sick people down there.

Out at the Baptist Orphans' Home I found both Superintendent Massey and former Superintendent Carter. They were discussing things of interest to the great institution. 211 children were in evidence about the place, and they have applications for 311 more, but have no room for them. 16 large rooms have no furnishings of any kind. If these were supplied with furniture and bedding 150 more children could be taken in to the institution. Send the Home a bedstead and other furnishings and thus do a great deed for suffering humanity. In the school I found a former occupant of the Home teaching, Miss Elsie McCordle. She was fortunate enough to have some benevolent friend send her to Blue Mountain College. She is a fine lady now. The greatest needs of the Home are those furnishings mentioned above and then money to do some much needed repairs on the buildings, knickers and slips for the larger girls. I was in the baby building. These little motherless and fatherless tots met us at the door with, "There is Daddy Massey",

and then reached up their little hands to be taken up and loved. He lifted one or two of them and spoke loving words to them. Then some of the others turned to me for caresses. It made my soul burn within me to do something for those little fellows. Some of them are as bright and sweet as you will find anywhere. Help these good people to make real men and women of these unfortunate children, please.

In company with Dr. T. H. Gresham, who is doing much charity practice there, I attended the Old Ladies' Home. The Matron, Miss Agnes Stevens, met us and while Dr. Gresham was doing his work she conducted me over the building. It is a good building, but in need of repairs very badly. If some generous hearted man or woman of wealth would give this institution a few thousand dollars it would be money well spent; for "He that giveth to the poor lendeth to the Lord", and this is surely a marvelous work. 80 old women of 75 years old and up are finding a welcome home here. All seem to be as happy as it is possible for those of these ages to be, considering the circumstances. Miss Stevens seems to be the one for the position of Matron. All spoke well of her with whom I talked. When I left the Matron and a number of the inmates asked if I would not come back that evening and preach for them, and of course I gladly and willingly consented. At 6:30 I went back, found all who were able waiting for me ready to sing and listen. They sang several familiar songs and then I preached. I never had a congregation who listened better and who seemed more interested. It was a joy to speak to these dear old people who stand on the brink at twilight and wait for the Master's summons to come over the river. Two of the inmates I will mention specially: One was Miss Rebecca Sheeley, who came there from Conehatta in Newton County. I knew her many years ago and baptized her into the fellowship of Pleasant Hill Baptist Church the first year of my ministry. She was a good and faithful woman. Another was a Mrs. Adams, who came from near Union. She was first married to Dr. Hoyer and afterwards married a Methodist preacher in Kemper County by the name of Adams. She knew my father 60 or more years ago. She is now 92 years old, but still able to get about. This Home is doing a great work and should be on the prayers and have the support of all our people.

At the recent Mission Board meeting, Rev. J. L. Boyd, who is secretary of the Historical Research Commission, was employed to arrange the minutes of the various associations of the state in proper form and have them bound into convenient volumes for preservation and historic purposes. We are very anxious for a complete file of minutes from all the associations, whether existing now or not, so help us to complete them. As soon as he finds out what associations are incom-

plete he will state the missing ones through the Record and ask each association to help complete the file.

Rev. Silas J. Rhodes, now of Sweet Water, Texas, will likely come to Neshoba County soon as associational pastor in that county. He was born in that county, and until recently was in south Mississippi and did a good work. May he come.

Pastor and Mrs. E. L. Davis, of Philadelphia, are the proud possessors of a fine young lady of recent appearance, Miss Jacqueline Etoyle Davis. Best wishes to the little miss.

A new Baptist church was recently organized in Philadelphia, known as West Philadelphia, with Rev. Sam Massey as pastor. There is the best of feelings between this new church and the First Church—no friction.

Rev. B. E. Phillips is pastor of three half-time churches this year, New Hebron, where he lives; Pleasant Hill, and Fork Church. Don't ask me how he serves three halves when there are but two halves—ask him. He has resigned at Oakvale and Bro. Landrum has been called. Pastor Phillips has had his salary increased 50% for next year, and this after having been on the field 10 years.

Pastor D. A. McCall, of Griffith Memorial, says that his church has adopted a large budget for next year and that all but a few dollars have been subscribed and not one has been asked to do so. That is some record.

(Continued from page 12)

whose hearts were filled with reverence, boundless enthusiasm, enrapturing praise and fullness of joy.

4th—And now we come to the closing scene of that wonderful night on which the Christ of God arrived upon the shores of a lost world which he came to save. "But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying God for all the things that they had heard and seen, even as it was spoken unto them." (Verses 19-20.)

1. These last verses of our lesson leave upon the scene of the divine proclamation and recognition of the arrival of the Son of God and Son of man into our world only the retiring shepherds returning to the flocks and Mary, the mother of the babe in the manger.

2. These shepherds climb the hills of Judea with hearts filled with heavenly joy and with lips resonant with the notes of adoration and praise of the God of Israel, who had visited his people. The long expected One, whose coming had been forecast by the prophets and the desire of Israel and the nation had arrived. Their hearts were thrilled with joy and their tongues are vocal with praise. What they had seen and heard and felt filled their souls with song and praise, whose strains will be caught up by the sons of men through all time. The Babe in the manger fills the earth with gladness

and the passing centuries with exultant praise.

3. The shepherds have gone and Mary, the mother of the babe of Bethlehem, the most highly favored of all mothers, quietly remains as the object of our contemplation. No radiance of heavenly glory overshadows her, no band of angelic spirits hover about her, no tawdry drapery of earth is employed by the inspired writer to enhance the glory of the young mother, whose first born has come to redeem the world.

2. Mary, whose motherhood is the crowning glory of the motherhood of the world, calmly bears the matchless dignity which heaven has conferred upon her. She has now only to store away in her heart a sacred treasure "all these sayings". She pondered over their meaning, casting them over and over again in search of the fullness and richness of the angelic message brought her by the shepherds—what these words meant to her own soul and the heart of all the world.

## FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

Call or write,

Dr. Harvey F. Garrison,  
Jackson, Mississippi.

## Church and Sunday School Furniture

Send For Special Catalogue  
The Southern Desk Co.  
Hickory, N. C.

## You

should be taught to save.  
It is a habit that is well worth cultivating.

BEGIN HERE

## The Merchants Bank & Trust Co.

Jackson, Mississippi

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.



## COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE  
NEWS

## Blue Mountain Inn

The Blue Mountain College B. S. U. has recently opened a tea room, known as "The Mountain Inn". The purpose of having "The Mountain Inn" is to help meet expenses of the B. S. U. work. The capable and efficient Miss Fannie Lynn Gamblin, who is also General Director of the B. Y. P. U., has been selected as manager, and it is hoped the tea room will soon be on a paying basis and that it will prove a worthwhile undertaking in the financing of the B. S. U. activities.

## B. Y. P. U.

The General Assembly program of B. Y. P. U. Sunday, featuring a short Christmas playlet, was quite effective. The idea of what our attitude toward gifts during Christmas should be, was uniquely presented through the playlet. It brought to our minds such questions as "How am I going to spend Christmas? What is going to be my attitude toward gifts and other things? Am I going to seek to make others happy or only to have a good time myself?" Why not put thoughts of self out of the way this Christmas and see what we can do to make others happy? Let's remember we are celebrating the birthday of our Savior and do only those things which we would be willing to be doing should He suddenly appear on the scene.

In connection with the announcement made in S. S. Sunday morning regarding the Lottie Moon Christmas Offering, Miss Mary D. Yarborough gave an interesting talk on the life of Miss Lottie Moon. The response to this offering has been good. Up to date (Wednesday) over sixty dollars (\$60.00) have been given, and a number of the girls have not yet made their contributions who intend to do so.

—Ruby Talbot,  
B. S. U. Reporter.

Clinton Unions Enjoy Musical  
Program

When the unions of Clinton Baptist Church had come together in the general B. Y. P. U. assembly on December 11, William Lowrey Compere, general Chorister, asked them this question, "How many of us have the Christmas spirit?" No this wasn't a strange question asked at the wrong time, for this was to be the last meeting of the B. Y. P. U.'s until after the Christmas holidays. Yet some wondered just what this had to do with the song service which usually began the general meeting. Pretty soon their minds were put at ease. Compere informed them that a special program had been planned, emphasizing especially, Yuletide music.

Indeed this was something new for the Clinton unions. An entire program of music might grow monotonous. But not so with the array of talent that Compere, assisted by

Miss Lorella Causey, had gotten together. There were special numbers by the choir, congregational hymns, instrumental solos, vocal solos, duets, and a quartet. This was by far the most enjoyable meeting of the Clinton unions this fall. Christ was magnified through the talents of His young people.

This is something new in the way of General Assembly programs, and Mr. Compere and Miss Causey deserve much credit for the success of this program. It took work on their part and they have proved to us that we of the Clinton B. Y. P. U.'s can have just as interesting programs as any one else.

The following program was presented:

1. Awakening Chorus.....Choir
2. All Hail the Power.....Congregation
3. Violin Solo.....Mr. Mackie
4. Vocal Duet.....W.  
L. Compere and Mozelle Spain
5. Silent Night.....Choir
6. Quartette.....Dykes,  
Bobo, Holmes, and Brown
7. Violin Duet.....  
Mackie and McClanahan
8. Vocal Solo.....A. Ross Marshall
9. All Hail Immanuel.....Choir
10. Joy to the World.....Congregation

The young people of the student bodies of Mississippi College and Hillman College wish all of you a very Merry Christmas.

—Elmer C. Prichard,  
Reporter.

(Continued from page 10)

civilization, an insult to the name of Christian, and a black blot on the fair name of Roumania. We think it most unfortunate that students for the priesthood of the state church should have taken part in demonstrations against fellow citizens of other religious preference or racial background, on the basis of racial or religious prejudice. We courteously, and, at the same time, urgently call the attention of the Roumanian state church to the situation and in the name of our common Christianity urge that it purge itself of all anti-Semitism and bitterness towards people in Roumania of other racial stocks. We point out the danger of allowing the students in its theological schools to continue their agitation against Roumanian citizens of Jewish and other racial origins, either in the Regat or in the annexed territories. The hope of the future of Roumania and the peaceful solution of its problems will vanish for another generation unless the churches and schools contribute to their settlement, which can be secured only by tolerance towards all races and languages.

There has never been in Roumania what has come to be technically known as a pogrom, that is, a massacre inspired and sanctioned by the state. There have been excesses, acts of terrorism and such molestation of peaceful elements of the population as to cause continual fear and unrest and generally to reflect badly upon those who are responsible for the peace and welfare of the country. There is moreover grave danger in allowing the youth in the

universities and schools to conduct anti-Semitic agitations. Even worse is the complacency with which many people regard the attitude of certain professors and teachers in the schools and universities towards these movements, not only condoning, but even encouraging them. The students who develop in the atmosphere of anti-Semitic bitterness will be the citizens and the teachers of tomorrow, and will pay less attention to the pogrom-less record of their country than their predecessors have done. We believe that this bitterness is not representative of the enlightened opinion of the great body of university professors and school teachers of Roumania; nevertheless it has been accepted with far too much complacency by the educated citizenship and leadership of the nation.

It is our opinion that certain officials of the Government have made a great mistake in forbidding thousands of individuals, who belong to the minority groups, to maintain their status, and in registering them as Roumanians those who for some time have spoken other languages. The Commission is satisfied that the Roumanian Government could with great profit to itself study the facts relating to the census and the methods by which it was taken. We are convinced that many of these complaints which seem to us justified can easily be righted.

The Commission was satisfied that the violence of which the Baptists and other groups complain is actual and constituted a charge of religious persecution and therefore endangers the highest interests of the State Church, and the prestige of the nation. We urge the officials of the church, with the Government authorities, to work out some plan by which these people may be granted full religious and civil liberties.

We call the attention of the Government to the situation of the Hungarian-speaking Lutheran churches and urge that a legal status satisfactory to them be established.

We call the attention of the Government to the situation of the Roman Catholic minorities in the Banat, the western borders of Bucovina and urge that a speedy and satisfactory settlement of the relations between the Government and the Roman Catholic Church be made. The consequences of delay here will intensify the feelings based as they are on the recognized international claim of the church and its servants.

The attention of the state church is called to many cases of apparent unfairness to the minority churches in the distribution of land under the agrarian laws, to the confiscations of church buildings and property of the minority Communions; to the proposed laws restricting minority churches; to the present practice of obliging members of minority churches to pay for some of the new buildings of the state church through forced contributions or through the granting of public park sites to Orthodox churches in regions where the Orthodox church is itself a minority. We urge this powerful church in the interest of Christian

## IN MEMORIAM

## Obituary

On the afternoon of Nov. 9, 1927, the soul of Mrs. S. R. Nealy, wife of Sam Nealy, passed from this world to realms of bliss and joy in the presence of her Saviour.

Sister Nealy was born in 1861; lived to be 66 years and 1 month old. She joined the Hepzibah Baptist Church about 40 years ago, and lived a consistent life to the day of her going home. She was an inspiration to her home, and to all who were associated with her. In her last illness she patiently and anxiously awaited the summons of her Saviour.

She leaves her husband, one sister, one brother, eight children and other relatives and many friends who sorrowfully miss her. She did not live unto herself, but she lived for others. The last few days of her illness she gave wonderful testimonies of the love of Jesus and plead for others to live for Him. She never seemed to dread death, but said she was ready to go and told her loved ones to meet her in heaven.

The funeral service was held at Oak Grove Church, conducted by her pastor, who was assisted by Bro. Wilson, pastor of Shubuta Church. The house was filled to capacity with friends to pay their last respect to her. The singing was conducted by Bro. Fairchilds of Shubuta.

Her pastor,

—A. P. Wells,  
DeSoto, Miss.

fellowship and goodwill to use its good offices in bringing together those who feel they have complaints and the Government authorities in order to find a solution.

The Commission discovered a feeling of widespread resentment among the members of the minority churches against the compulsion exercised by the government enforcing them and their children to attend the services of the State Church on patriotic occasions. The Commission believes that the churches and the Roumanian Government can work out a plan whereby the feelings of members of minority churches will not be violated.

Finally, the Commission was impressed by the fact that there are in the annexed territories of Greater Roumania great resources of educated citizenship from which the Roumanian Government could draw with great profit for the service of the State. Many of these citizens at the present time find themselves in despair at what seems to be a studied, determined effort on the part of the majority to discriminate against them in the filling of official positions.

"Last night at two o'clock in the mornin'," said the Irishman, "whin I was walkin' up and down the flure wid me bare feet on the oilcloth, wid a cryin' child on aich arm, I couldn't help but remember that me father wanted me to be a priest, but I thought I knew better than he did."



## REVISITS NATIVE PINE WOODS

In the kind providence of the Heavenly Father and the good graces of the people of my native section, I have been permitted to pay them one more visit, which if not the last, is not far from it. For after fifty-six years in the ministry,

"I'm nearing the Holy Ranks,  
Of friends and kindred dear,  
I brush the dew of Jordan's banks,  
The crossing must be near."

I was born first in Marion County, Mississippi, and "Born again" and baptized in Washington Parish, Louisiana. All my early life was spent on or near the state line from the Pearl River, fifty miles westward, including especially the town and neighborhood of Osyka, Mississippi. Thus I am a native of both states, and very much "at home" in all that region, though the many changes therein make me feel almost a stranger on my own native "stamping grounds". But the more than forty years in Texas have not erased the sacred memories associated with the many places and the many faces so familiar, but the most of them gone. Among the places visited were:

Kentwood, La. The weather forbade my meeting the church here. I visited my brother at this place, Oliver C. Tynes, and the popular pastor, C. W. Jones, who was very courteous to me. But I missed the face of Colonel O. P. Amacker, who was my deacon and right hand helper in my first pastorate at Osyka, fifty years ago, before the town of Kentwood was thought of. Bro. Amacker, after a successful career as a lawyer, passed away several years ago.

Mount Hermon, La. This place is twelve miles east of Kentwood, and in old Washington Parish. By special request I spent two Sundays, Oct. 2 and 16, with this old church. I was baptized into the membership of this church, October, 1866, when it was located two miles north of the present village, where it has now a modern and commodious building and strong, young membership, and an active young pastor, Bro. Coke. W. F. Ellzey and Walter Smith are here yet.

State Line Church, This is an old country church, about twenty miles northeast of the court-house town of Franklinton, and near where the state line crosses the Pushpatapa Creek. This old church is keeping up the old customs and usages of the old pioneer preachers of a hundred years ago. They are somewhat hardshell, but orthodox and missionary, though they do not cooperate with the Convention. The church keeps up the custom of "feet-washing", but leaves the practice to the voluntary choice of the individual membership. Not all of them practice it. Otherwise, they are loyal orthodox Baptists, holding strictly to our Baptist faith and practice. One Lord, One Faith and One Baptism, just as they were taught by the old pioneer preachers, Jesse Crawford and his successor, Willis Fortenber-

ry, and others. They gave me their hearty endorsement as a New Testament Christian, and a number of them through my persuasion subscribed for the Baptist Message. I preached here on Sunday, Oct. 9. Good audience. They are loyal Baptists but not sectarian, and may yet fall in line with our great missionary program for the mighty spread of the Gospel. In this church are the numerous descendants of my kinsman, John Warren Tynes (deceased many years ago), including Elder William E. Tynes, also deceased, the father of twelve children, one of whom is also an elder; and another, J. N. Tynes (the son of Chas. Tynes, deceased), a public spirited citizen and active church member, to whom I am greatly indebted for transportation many miles in this section. Bro. Hapgood is the leading member and citizen here. They have a good school at the church.

Bogalusa, La. I paid only a flying visit to this place and heard a good sermon in the protracted services in the First Church. This is the saw-mill town that has done much and is doing much more, to develop this part of Louisiana. I did not have time to get acquainted with the pastor, but heard only good news of his work. My kinsman, Warren Richardson and his son Thomas, laid hands on me and took me up to the town of Angie to a special Masonic celebration of the fiftieth anniversary of Iddo Ball's membership as a Master Mason. I gave them my sermon, "An Exposition of Free Masonry in Its Relation to Christianity." Our church here is reported weak, but faithful.

In the meantime I had made a hasty visit to the town of Franklinton while a great Fair was going on, sponsored mainly by the great saw-mill company at Bogalusa. This was an immense display, above anything I had ever seen before. It was a giant "Vanity Fair."

For want of time I did not at this time visit near all the places of blessed memory in east Louisiana.

But in the adjoining territory of Mississippi I spent most of the time pleasantly and I trust profitably, before returning to the Florida Parishes.

The Pike County Baptist Association held its meeting this year at Silver Spring Church, twelve miles east of Osyka, Miss. This is a reorganization of the old Bogue Chitto Association, in which I preached the Associational Sermon at Mount Zion Church, five miles east of Osyka, in 1872. Not one member of the former meeting was present at this time; and only one person of the hundreds who attended that great meeting at Mount Zion fifty-five years ago, answered as present on this occasion. The changes were many and great. Not one of the old ministers remain, and none of the old leading members are living. But a younger and better equipped, and far more progressive membership was manifest, in keeping with the general progress and improvement of the country; but no better people ever lived than those of the old Bogue Chitto Asso-

ciation in 1872. They laid the foundation of the present growth and prosperity. The Association gave me a warm and respectful welcome at this session and I greatly enjoyed meeting so many of the children and grandchildren of my old acquaintances, nearly all of whom were my kinfolds. The Hon. Judge Price, the moderator, W. W. Leggett, and H. L. Simmons, showed me special courtesies.

Following the Associational meeting, I visited the home and enterprise of Hon. G. H. Alford a few miles north, where he and his family are sponsoring an effort at introducing into the country and rural life the modern improvements and conveniences of the city. There is an initial village with a consolidated high school, called Progress. They are selling small tracts of land for intensive farming, arranging for electric lights, waterworks, phone connection, etc.

On special invitation from Pastor S. G. Pope I visited and preached in Magnolia Church on Sunday evening, Oct. 9, to a crowded house. Fifty-five years ago I assisted Rev. James Nelson, then a famous revivalist, in some meetings here and had the pleasure of baptizing about twenty souls in the nearby creek. If any of that twenty were present they did not make it known. Here I was the guest of those princely Baptists, G. W. Lee and family.

October 10, I met a small congregation at Tybertown under pastorate of Rev. W. A. Roper. Here I was the guest of Hon. J. H. Crawford, whose father, Rev. Jesse Crawford, baptized my parents at Mt. Zion in 1858, and whose brother, Rev. Chas. Felder Crawford, baptized me at Mt. Hermon in 1866.

October 11, my cousin, J. N. Tynes, took me in his automobile, via Kokomo (where we had good dinner with our cousins, Richard Conerly and family, and thence on through Columbia on Pearl River, (where we met others of our cousins) to Sandy Hook, near the Louisiana state line, where there is a struggling Baptist Church, but we arrived here too late to give notice of a meeting, and we spent the time until the next evening visiting in that neighborhood and a way out to State Line and then back through Angie, and by the famous old Ford-Rankin home on Pearl River, once known as Fort Lee, built in the latter part of the 18th century and which has been in the possession of the same family approximately one hundred and fifty years, with many interesting facts and traditions in its history; then the old Warren Graveyard, where our grandparents' bodies were buried, and many others of our kindred. On one tombstone I found a mistake as to date. The death of my grand-uncle, "Jack" Warren, is dated "1851". But I distinctly remember visiting him with my mother in 1853. His death, funeral, and public sale of his property occurred later that year, all of which I remember, though I was only five years old. I preached for the Sandy Hook Church October 12 in the commodious school house to a

small audience, (most of the people being at the Fair in Columbia). And I promised to visit there again if the Lord wills. We made several other calls in this famous old community: Mrs. Sue Owen Warren, Mrs. Eliza Rankin Warren and Willie Rankin at the old Ford-Rankin home. Dinner at Bro. Piggott's.

On the 13th of October I paid a farewell visit to my Tynes kinfold at State Line Church; gave lecture on Christian Unity, and spent Sunday, 16, 11 A. M. at Mt. Hermon and Sunday evening at Sunny Hill, where J. O. Magee and John Dyson and a few others have built up a strong church and a fine school. Then via Kentwood to Osyka for three days, where I began my ministry fifty-six years ago. Pastor C. W. Jones of Kentwood courteously took me to Osyka, and here Pastor Sid Williams had me preach to his people on Wednesday evening, October 19.

Friday, Oct. 21 to Tuesday, Oct. 25, I was in the neighborhood of the Pilgrim's Rest Baptist Church, Rev. Hosea James, pastor, five miles east of Crystal Springs in Copiah County; the guest of my daughter, Mrs. C. B. Matthews, principal of the consolidated high school at the church. I preached Sunday morning and evening for Pastor James. Enjoyed my visit and my rest at Birdwood, my daughter's home.

Wednesday, Oct. 26 to Friday, Oct. 28, I was in Summit, where I was pastor in 1877 and 1878, when the Baptist State Convention met here, the first time it had ever met so far south in the state; and later the yellow fever prevailed around us, but Summit escaped. I preached to a small congregation Wednesday evening. Very few of my former congregation remain. Here I was the guest of Dr. and Mrs. Hewitt, Mr. and Mrs. Farrar Carruth, Carey Dunn, Mr. and Mrs. J. T. Covington.

Saturday, Oct. 29 to Tuesday, Nov. 1, I was in McComb City, supplying on Sunday morning for Pastor J. W. Mayfield at First Church, where I met once more that grand old veteran Soldier of the Cross, Rev. J. H. Lane, and a large congregation, with scores of people who had known me many years ago. It was to me a joyous occasion; much like the Association on Oct. 5.

In the evening I preached at the Central Baptist Church, Rev. Davis, pastor, to an appreciative audience. Here I was the guest of my kinfolds, A. E. Beaman and family, H. L. Simmons and family, and Rev. J. H. Lane. And I am under lasting obligation to Mr. and Mrs. Farrar Carruth for transportation in their magnificent automobile, back and forth and finally, through Magnolia and Osyka to Kentwood, La., where I was again the guest of my brother, O. C. Tynes and his family, and that courteous pastor, C. W. Jones. But

## Gray's Ointment

The Old Family "Stand-by"  
For Burns, Cuts, Bolls, Sores  
Popular, effective, healing, soothing  
At all drug stores. For sample write  
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.



the rainstorm prevented my meeting the church on Wednesday evening, Nov. 2. Then by the courtesy of my nephew, Tyra Fenner Tynes and his family, I was able to spend the day in Amite City and met that successful pastor, Rev. Sam Gordon, who has succeeded so wondrously on this difficult but most promising field. It was a great pleasure to meet him and his interesting young family, and to learn at first hand of his success here where in times past I had labored hard with so little success, for lack of united cooperation. The early history of this, now flourishing church, was in some respects somewhat approaching the tragical, very pathetic. I was glad to meet once more the venerable Mrs. Sanders, the widow of the late Hardy Sanders, who was for many years the financial backbone of this church, through the latter years of its tribulations.

This closed my pilgrimage through my native pine woods country, and I hastened on to New Orleans, to spend a few days with my dear friend, Nelson Tynes Tull, business manager of the Baptist Bible Institute, and his most interesting family: his highly cultured and devout wife, and seven very bright and promising children, including twin boys named after two Baptist ministers, as their father was years ago.

For lack of time I did not visit all the places of my early ministry, but I promised myself another pilgrimage especially through the Florida Parishes after the rigors of winter are over and past.

I must not close this account without a statement about the Baptist Bible Institute in New Orleans. This great institution, with the Baptist Hospital and the active cooperation of the Baptist Churches, have already wrought a great revolution in this city, and the effect is manifest throughout the state. It was about fifty years ago that a somewhat aristocratic lady of supposedly average intelligence, not very far from New Orleans, expressed her "surprise that so many intelligent and respectable people were becoming Baptists, a cult so recently started". In her limited circle, the opinion was prevalent that only Negroes and backwoods people were Baptists, upon the ground as John Jasper expressed it, "Dat dey didn't know how to 'splain away de Scriptures". That good woman was surprised to learn that the Baptists antedated all other denominations and included many of the ablest scholars, most eloquent preachers and most pious and cultivated people in the world. The people of New Orleans are learning what that poor, ignorant aristocrat learned and many of them show their appreciation. I predicted as much when I learned that our Home Mission Board had turned its attention to New Orleans. And I will now predict further that in another generation with the present impetus the great city of New Orleans will be as thoroughly Baptist, as it has been Roman Catholic, in the past. And, "So mote it be". Thousands of the people need only the light.

Fifty years ago there were only two white Baptist Churches in New Orleans and one of them was existing only "at a poor dying rate". But lo, Now what a Change! There are a score of live Baptist Churches in and about New Orleans, and there are scores of Baptist meetings outside of the churches in every part of the city, in the jails, in the hospitals, on the streets, in the parks, every where possible, every week, besides the influence of the great hospital. No one can foretell the great results of this work in the next twenty-five years. Practically every student in the Institute as well as every member of that splendid faculty may be counted as a true Soldier of the Cross, to let the Light shine in that benighted city of superstitious and idolatrous peoples. The greatness of the Baptist Bible Institute must be seen to be appreciated.

It is my purpose, the Lord willing, to revisit in east Louisiana the twenty or more places where I preached the Gospel fifty years ago, and now especially to preach the essential doctrine of Salvation by Grace, and Christian Unity versus Sectarianism. But I must await the return of spring with her robe on the trees and her breath in the breeze.

I am planning an evangelistic work for the next year with Visual Illustrations of The Life of Christ, The Ministry of The Apostle Paul,

The Pilgrim's Progress and our Missionary Work. And I solicit correspondence with churches desiring my services.

—Walter E. Tynes,  
Commerce and Kendall St.,  
Houston, Texas.

#### PARKWAY

Just closed a great meeting in the Parkway Baptist Church in the City of Jackson. Dr. J. P. Harrington is pastor. Mrs. Harrington, the pastor's wife, had charge of the music during our revival and certainly led in a great way, for she knows how to do that. This Church is only four months old, but is growing by leaps and bounds. It is located in one of the best residential sections in the city; a new school has recently been built and new homes are being started daily. During our meeting 53 were received into the church, 33 of them coming by profession of faith. Dr. and Mrs. Harrington are much loved by their people and are among the Lord's anointed. To say it was a personal pleasure to me to be associated with them and that splendid big church does not begin to express my feelings in the matter. They have large plans in mind for new equipment and a great membership and the future is as bright as the promises of God. May our Heavenly Father continue to smile upon this wonderful church and the pastor and his

wife. Praying the blessing of Heaven on them.

W. E. FAL

"Father, do big fishes eat dines?"

"Yes, my son."

"How do they get them out tins?"—Buen Humor (Madrid)

An Irishman applied for a job at the gas works.

"What can you do?" asked foreman.

"Almost anything, sor," replied Irishman.

"Well," said the foreman, who was a bit of a joker, "you seem to be right. Could you wheel out a row of smoke?"

"Sure, fill it up for me,"—change.

Old-fashioned patchwork squares, Diamonds and Stars. Price \$5.30 prepaid.

Southern Lags rag dolls, in style of '30's. Pattern been over 100 years in family. Price gift box \$1.00; prepaid. Height 12 inches.

Mrs. R. E. Evans,  
R. No. 5—Box No. 1,  
Booneville, 1

#### TUBERCULOSIS

needs prompt, adequate and treatment. For information

SOUTHERN BAPTIST  
SANATORIUM  
El Paso, Texas

## MAKE BOOKS YOUR GIFTS THIS YEAR

Choose From These 10 Selections for Your Best Friends

#### Lord, I Believe

Robert G. Lee \$1.50

A book of unusual power in eloquence and argument. An example of positiveness. A profusion of illustrations, fresh and pertinent. Messages of a prophet, poet, preacher, word painter, a consummate orator swept by the passion for a picture of truth written in the heavens, earth, sea and in the Book of Books.

#### The Quest of Eternal Life

Frederick W. Eberhardt 50c

The author's heart burns in contemplation and bursts forth in heroic poetry of the soul's quest of life eternal. Each of the six cantos deals with one phase of the soul's experience. This attractive booklet will prove a cherished holiday gift.

#### Star Trails

Ethlene Boone Cox \$1.00

Here are some abbreviated expressions from early readers: "Messages that reach thoughts and minds toward heaven." "The most fitting gift for the girl graduate." "For the girl who would live radiantly for the Master." "The author sings and the song is the heart from stagnant marshes breezy highlands."

#### When the West was Young

John D. Freeman \$1.75

Red-blooded pioneer days in Arkansas based upon actual experiences. Combines all the elements involved in winning from savages domestic tranquillity and happiness. Appealing to those who love adventure, romance, heroic struggle, and noble achievement.

#### The Life Beautiful

Rosalee Mills Appleby \$1.25

A book of rare origin, singular interest and devotional value to all who seek the secret of victorious living. Beautifully printed and illustrated. A handsome gift that cements friendship.

#### Pure Gold

J. G. Bow \$1.50

This story is one of the unusual. The heroine sweeps aside every obstacle and emerges triumphant from overwhelming difficulties. As orphan, student, leader and bride she beckons us to the nobler and happier life.

#### Pioneering in the Southwest

Adoniram Judson Holt, \$1.

An autobiography of one of South's most picturesque men. Faithfulness to duty and pertinacity purpose won many glorious achievements. A book that captivates grips; inspiring and educative; romantic and thrilling.

#### Clover, Brier and Tansy

O. C. S. Wallace \$1.75

A charmingly told story for youth and others of the author's old farm in the heart of Evangeline's land, Nova Scotia. A scenic background, mentally pictured in the most beautiful English and vividly screened with clover, brier and tansy as illustrative characters.

#### The Lily of Samaria

W. A. Kleckner \$1.50

Here are, dramatically and graphically, presented real Biblical days enlivened by war, robbery, romance and devotion, with the slave girl of Naaman's house as the central figure. With remarkable skill the characters, Elisha, Gehazi, Naaman, and Benhadad are made real to the reader.

#### When Yesterday was Young

Isla May Mullins \$1.7

When a Southern girl is the principal character the story is always of absorbing interest. Obviously so Mrs. Mullins is the writer. You're delighted, as you follow this character in her search for the true life that are most worth while.

... Books as Gifts Cement the Bond of Friendship ...

Baptist Book Store, 502 E. Capitol St., Jackson, Miss.



ng

AI

at

t

ig

a

kea

plied

who

to

t

g

qu

an

or

een

Pr

fig

s

l

n

7

ex

R

ds

o

an

re

re

pot

at

at

o

ch

ill

in

ma

ma

257

o

ch

ill

in

ma

ma

258